



**ON THE MOTHER DIVINE**



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ON THE MOTHER DIVINE

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***The Author***



# ON THE MOTHER DIVINE

PASUPATI

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## WHO IS SHE ?

When this book about the Mother of Sri Aurobindo Ashram was first written in Bengali more than a decade ago, I had not yet seen her. Meantime the book went through three editions.

The need for an English edition, a free translation with some additional material, is responsible for this version. I can only hope that, in spite of the inadequacy of my language, something will come through. But how could I write about such a personality without even seeing her? It is some years after the book was written that I had the opportunity to meet and receive her blessings more than once. But before all that, how could I write the book? I do not know if I can explain it fully or at all.

I of course knew since my younger days Sri Aurobindo, the veteran political leader, who had later retired to Pondicherry, immersed in Yoga, in which I had little interest. But I never knew that there was a Mother there who shared if not guided his work.

After my fiftieth year, there was a sudden change in the course of my life. My mother and grandfather passed away. Difficulties cropped up, and everything was in a turmoil. I became scared, hopeless and restless. I thought that there was no way out, no peace for me, that things would be going from bad to worse.

The distress and anxiety came to a curious close. One afternoon as I was sitting by the roadside, on a stone slab and staring at the sky, I saw some strange rays of light peeping out from behind the clouds, beckoning to me. After a while the



Light disappeared behind the clouds. This strange phenomenon somehow produced a soothing effect on my mind.

Events followed rapidly one after another. I began to think of God's grace. Just a few days later a Sadhu from the Ramkrishna Ashram came to see me on business. I asked him casually, "Do you know something about God? Can you tell me how to know Him?" He smiled and said, "It cannot be told so easily, it can only be felt within oneself, you just read what the great Masters like Ramkrishna and Vivekananda have said, from that you can have some idea. I will give you books." He gave me several books to read.

I read them all and many others besides. I was interested but not satisfied. I did not get answers to my questions. What Ramkrishna had said was indeed simple and admirable. He told that he had seen the Divine Mother Kali, and if you called her with true devotion you too would see Her. Ramkrishna could see Her surely, but I was not convinced about other persons doing the same.

One day I saw a new title in a bookstall "Letters of Sri Aurobindo Part I", written to his disciples. This book interested me, and I bought it.

I began to read this book at random in my leisure time. I took it up, opened it anywhere and started reading. To my astonishment I found that there exactly was the answer to my question that had been troubling my mind since the morning, it was as if the letter had been written in answer to my own question. This thing was repeated the next day. And the following day. Such coincidence continued each day. I found an answer to my daily questions of the morning. The letters in the book dealt with diverse subjects, spiritual and psychological, in answer to questions put by disciples and were written in a simple style.

I was now satisfied, I felt a peace of mind as I had never known before. Especially these few lines gave me the solace I needed. "It is a lesson of life that always in this life everything



fails a man—only the Divine does not fail him, if he turns entirely to the Divine.” Such a convincingly bold and bright utterance !

I was tempted to translate these letters into Bengali ; for this I needed permission. How to approach Sri Aurobindo ? I remembered that my old friend Nalini Kanta Sarkar was staying at the Ashram. I wrote to him everything that had happened, my present attitude, and finally begged for permission to translate these letters.

The reply came in due course. Nalini wrote to me, “Your letter was read out to Sri Aurobindo. He has given you his blessings with permission to translate. But along with this I am sending you the Mother’s blessings as well, that She has willingly given. You do not know the Mother as yet, but you will know later. She is all-in-all here. In fact Sri Aurobindo and the Mother are inseparable, just as the fire and its burning power are inseparable.”

Of course I was extremely happy but puzzled. Although I had received the Mother’s blessings unasked for, I had no idea who She might be.

I translated some of the letters and sent those to Pondicherry. They were approved and printed in an Ashram periodical, “Bartika”, and I was encouraged to translate more.

But that was not now enough for me. I felt that I must go deeper. I wrote to Nalini about my craving for further illumination on the path. He replied, that I should write to Sri Aurobindo’s Secretary, Sri Nolini Gupta. So I wrote to him. In reply he sent me an interesting note with the following advice—“There is only one remedy for your present malady—to fall in love definitely and finally. To fall in love with God is rather difficult, but you can fall in love with Sri Aurobindo, with the Mother, and you will be saved. We have been saved that way.”

Strange advice, to fall in love ! And with Sri Aurobindo ?



Well, that was perhaps possible, I had faith in him. But with the Mother, of whom I know nothing! How can that be?

I pinned my faith and reliance on Sri Aurobindo, read his books, tried to understand and follow his teachings. But scarcely a year had passed when there was a bolt from the blue. News came that Sri Aurobindo was no more, he had left us. My strong support was gone, all my hopes vanished.

A few months passed. I could not help writing to my friend of the Ashram about my help'less condition. He replied, "Never mind if he is gone, but the Mother is here. Her presence is the only consolation and she is working marvels. Come here once and see for yourself."

But I could not go there at the time. So I wrote to Sri Anilbaran, another old disciple of Sri Aurobindo in the Ashram, asking him about the Mother and to send me a copy of Her photo if possible. He sent the photo and wrote: "Sri Aurobindo had accepted you, so he is your Guru. He is now present in the Mother, to all of us Sri Aurobindo and the Mother are one and the same. So now the Mother is your Guru, and you will get all possible help from her whenever you want."

I looked at the photograph. It was but a picture of a European lady! My prejudiced mind refused to accept Her as the Mother. And I frankly wrote to Sri Anilbaran about it.

He replied, "To recognise the Divine Mother at once by looking at Her outer form is not possible for you just at present. You have now to start with a will to believe, to appreciate that when Sri Aurobindo firmly declares her as the Divine Mother, it must be so; his own words are proof enough. If you want to have the grace of Sri Aurobindo, surrender yourself to the Mother, that is the only way. Try to practise this and everything will be all right."

I remembered what Sri Aurobindo has said: "One must learn to distrust hasty conclusions from surface appearances—is not that the first condition of true knowledge?" Now I under-



stood what a stupid blunder I had committed. I have been repeatedly informed about the Mother, received Her kind and free blessings, yet I paid no heed to all that, simply because she happened to be a European lady in outer appearance! Is it impossible for the Divine Mother to take a European body? The Mother is universal, and she can take any form she pleases.

I 'willed to believe' though it was by no means easy. It grew gradually and I began to enquire what the Mother herself had said and written. I got her book, "Prayers and Meditations", a sort of inner diary written at different periods of her life. As I went through it, I felt that She was really a Mother of all, even from her young days. In support I will quote only a few lines from this diary written long before she came to India, on the 17th June, 1913.

"Grant, O Lord, that I may be like a fire that illumines and warms, like a fountain that takes away thirst, like a tree that shelters and protects....men are so unhappy, so ignorant, they need so much to be helped."

It is only a universal Mother-heart that can utter such words of compassion. She asks nothing from God for herself, but wants to be able to give her protection for the ignorant men of the world.

I also learnt all the things Sri Aurobindo had written about her. Here is one :

"Mother has taken the body because a work of a physical nature (i.e., a change in the physical world) has to be done."

I was at last convinced. All doubts and questionings gradually vanished. Not to speak of myself and others, Sri Aurobindo himself repeatedly confirmed that She is the Divine Mother.

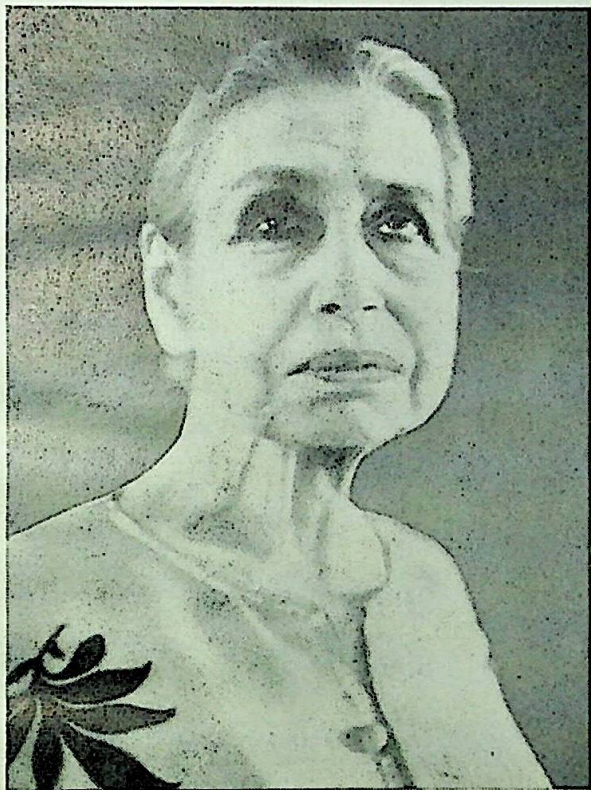
In fact everything confirms it. When people are in trouble and appeal to Her, her help is always there. As Sri Nolini Kanta Gupta has rightly said, "She is the mother indeed but the Divine Mother....She is divine not in the sense that She



is afar and aloof, cold and indifferent like the transcendent Brahman. Indeed, the Divine Mother is more motherly than any human mother can be." In difficulties and dangers from which no man is immune, I also had several occasions to verify personally the truth of this statement. So may others.

But the Mother is not only a help, a protector. I began to understand the meaning of what Sri Aurobindo has said :

"The Mother herself is the destination, everything is in her. When you find her you find all."



*ON THE MOTHER DIVINE*





## WHAT IS THE DIVINE MOTHER ?

Luckily Sri Aurobindo has answered that question for us. According to him : "The Divine Mother is the consciousness and force of the Divine—or it may be said, she is the Divine in its consciousness-force (Chit-Shakti)".

Sri Aurobindo was asked three pointed questions repeatedly: "Do you not refer to the Mother (our mother) in your book 'The Mother' ?"

The reply was: "Yes".

Again he was asked—"Is she not the 'individual' Divine Mother who has embodied 'the power of these two vast ways of existence'—Transcendent and Universal ?"

The reply again was : "Yes".

Finally, he was asked : "Has She not descended here (amongst us) into Darkness and Falsehood and Error and Death in her deep and great love for us ?"

The same reply : "Yes".

But when we speak of the Divine Mother, does it not suggest that there is a separate Divine Father as well ? Not necessarily. In spiritual experience and expression the words He and She, Supreme Existence and Supreme Consciousness-Force, Purusha and Prakriti, Iswara and Iswari, Shiva and Parbati, Narayana and Lakshmi are the same One in its dual aspects, the static and the dynamic, the inactive and the active, God and Shakti. Sri Aurobindo says that the Mother aspect of the Absolute Supreme has actively manifested in all this creation supported by the other aspects. Hence to reach the ultimate Supreme you have to approach through the Mother. It is only by this active Shakti and Her Grace that you can reach your ultimate object.



This Mother Shakti has no definite form of Her own, yet she can take many different forms for Her own manifestation. According to Sri Aurobindo She has adopted or projected four different main forms for her purpose—called respectively Maheswari, Mahalakshmi, Mahakali, Mahasaraswati. These four forms have their separate personalities and specific functions. In his admirable booklet, "The Mother", he has dealt in detail with their functions.

Maheswari is the embodiment of Wisdom. She is the greatest of the four and the most exalted. "She is the mighty and the wise one who opens us to the supramental infinities and the cosmic vastness....Nothing is hidden from her that she chooses to know; she comprehends all things and all beings and their nature and what moves them and the law of the world and its times and how all was and is and must be. A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power. ....She is above all, bound by nothing, attached to nothing in the universe. Yet has she more than any other the heart of the universal Mother. For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One....But her compassion does not blind her wisdom or turn her action from the course decreed."

Mahakali, with a distinctly different nature of her own, is the embodiment of supreme strength and energy. "There is in her an overwhelming intensity, a mighty passion of force to achieve, a divine violence rushing to shatter every limit and obstacle....She is the Warrior of the worlds who never shrinks from the battle....She too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness....But for her what is done in a day might have taken centuries....With her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter."....

Maheswari represents the Wisdom and Mahakali the force of the Mother. But Mahalakshmi represents her Beauty and



harmony. This aspect is most alluring to human beings. "Maheshwari can appear too calm and great and distant, Mahakali too swift and formidable, but all turn with joy and longing to Mahalakshmi.... To be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from her like light from the sun.... But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or are reluctant to be born, she does not come.... Ascetic bareness and harshness are not pleasing to her, nor the suppression of the heart's deeper emotions.... for it is through love and beauty that she lays on men the yoke of the Divine."

Mahasaraswati, the youngest of all four, is the embodiment of Order and perfection. She is most skilful in executing. "The science and craft and technique of things are Mahasaraswati's province.... This power is in the strong, the tireless the careful and efficient builder, organiser, administrator, technician, artisan and classifier of the worlds.... Nothing is too small or apparently trivial for her attention, nothing however impalpable or disguised or latent can escape her.... Of all the Mother's powers she is the most long-suffering with man and his thousand imperfections.... A mother to our wants, a friend in our difficulties, a persistent and tranquil counsellor and mentor, chasing away with her radiant smile the clouds of gloom and fruitfulness and depression, reminding always of the ever-present help, she is firm, quiet and persevering.... in the deep and continuous urge that drives us towards the integrality of the higher nature."

Other than these, there are various other powers and personalities of the Mother, but she deals with us, and our world mainly with these four. One can approach any of them or all of them. In the supramental domain all these are united into One, the all-embracing Mahashakti or Adyashakti or Divine Mother.

So much, in brief, for the *tattva* or principle of the Great Mother, *Magna Mater*. Let us now turn to the human, embodied side of it.



## A BRIEF LIFE-SKETCH

The Mother was born in Paris on the 21st February, 1878. It was a well-to-do family. Her father was a banker in Paris. Originally they were not French, it is said the family migrated there from somewhere in Egypt.

The previous life-history of the Mother up to the time when she came to India is not much known. But in her classes she has, from time to time, voluntarily narrated stories of her experiences of younger days, and some of the students had noted them down. A few are reproduced here, though not in chronological order.

(1) "At the age of 7 I could neither read nor write because I did not learn it. But I started contemplating or doing ~~my~~ Yoga from the age of 4. There was a small chair for me on which I used to sit still, engrossed in my meditation. A very brilliant light would then descend over my head and produce some turmoil inside my brain. Of course I understood nothing, it was not the age for understanding. But gradually I began to feel that I shall have to do some tremendously great work that nobody yet knows.... But at the age of 7 when I was walking in the street with my elder brother I noticed a big signboard and asked my brother what is written there. He was astonished and said, Can't you read yourself? I said no, I have not learnt to read. He ridiculed me at this. On returning home I immediately sat down to learn the alphabets. Afterwards I was admitted to a school and three years later began to stand first every year in my examinations and secured prizes. At the age of 14 I went to a studio to learn painting and drawing. But I was always very grave and talked very little. Fellow students thought me to be impartial, and so every kind of dispute was brought to me for impartial judgment and arbitration."



(2) "When I was about 12, I frequently went to the famous forest of Fontainebleau near Paris for a solitary walk. It was a very old forest, where there were trees that were even 2,000 years old. I would sit quietly under a tree, going deep into meditation. At that time I often felt a close intimacy with those trees that gave me great joy. My consciousness came into communion with those trees, and even the birds and squirrels from them would come down very close to me and fearlessly ran across my body in a playful mood. You can also have the same kind of experience if you make a habit of it. Just sit under a tree in solitude, resting your back on its trunk and keep quiet, you will gradually begin to feel the tree's life-vibrations and its consciousness. You will also find that they like to make friends with us human beings; they too have their affection, their sympathy, and they are open-hearted enough to give us shelter. Obviously they can feel in their own way. Once there was a talk of cutting down an old tree, and when I went under this tree, I distinctly felt that the tree had become aware of its danger and was soliciting me to anyhow stop this cruelty."

(3) "Towards the beginning of the present century I went to the town of Clemens in Algeria (North Africa). To the north of this town is Algeria proper, to the south the Sahara desert, Morocco being in the west and Tunisia in the east. During summer the place becomes so terribly hot that you cannot imagine it. I had been there to learn occultism from a great master, Monsieur Theon, who was probably a Polish Jew. During the hot noon I used to sit under an olive tree daily for meditation. I could endure the heat all right. One day during deep meditation I suddenly began to feel uneasy, and opening my eyes found a big cobra standing erect about 3 or 4 cubits in front of me, swaying its expanded hood at me and making a hissing sound. These cobras are locally called naga, and their deadly poison is instantly killing. At first I could not understand why he is so enraged at me. Then I thought that I must have sat there closing his hole or retreat; there was a hollow in the tree just behind where I sat. But what should I do now? If I move a little, he will at once strike. I did not move, neither became afraid. I just steadily looked at his eyes with a fixed stare, and exerted my will force to the utmost. After some time the hissing



ceased and he appeared a bit softened down. Now very slowly I drew away my legs one after the other, still keeping my stare fixed and exerting will force. At last the vicious snake suddenly lowered its hood and quickly turning round jumped into the waters of the nearby tank. Later I told about this incident to Theon. He told me, the snake lives there in the hole, we all know it. After his bath he wanted to go to its abode, but you barred the passage, that's why he was angry. If you give him some milk he will at once be your friend. Since then all fear of snakes has left me. Formerly I used to shrink at the sight of a snake, I had an acute aversion that I could not check. But that has left me for good."

(4) "At Monsieur Theon's place where I lived at Clemseel there was a piano. Knowing this, I had taken my books of music notations with me there, and very often used to play on the piano. One day after playing a whole symphony for a long time when I stopped, I suddenly heard a peculiar sound 'Quack, Quack'! whence is the sound coming? Looking round I discovered a peculiar new guest just in front of the door, a big frog, staring at me with bulging eyes! When I looked at him, he said 'Quack'. I understood very well what he meant by that. He said, "Go on, play again"! So I played for some time more. He stayed there and listened with rapt attention. Afterwards I noticed that whenever I played on the piano, he arrived there from somewhere and would listen to the music staring with his bulging eyes, and when I stopped playing he would say 'Quack'."

(5) "When I was coming back from Clemseel for the second time, Theon accompanied me to make a tour round Europe. While at sea a violent storm assailed us. The sea became very rough, high waves were continually tossing the ship up and down, and there was apprehension of some catastrophe. The passengers on board got very nervous and some of them began to cry. The captain himself was anxious and said 'The passengers may be in danger'. Theon looked at me and said 'Go and stop it'. The Captain was astonished; he did not understand what it meant, but I understood. I went to my cabin, lay down there, and leaving my body went freely to the open sea. There I found



innumerable formless beings were madly jumping about and creating havoc over the waters. I approached there and very humbly and sweetly appealed to them to stop this mischief saying 'What can you gain by torturing these poor people? Please calm down and save their lives'. I went on remonstrating and appealing to them for half an hour, after which they refrained from their activities. The troubled sea became calm. I then went back to my body and came out of the cabin. When I went on deck I found all people gathered there happily engaged in jovial talks."

Generally the Mother does not say anything about her past life, and even if asked by anybody remains silent. But in 1920 someone asked her, why did she come to India, and how could she know about Sri Aurobindo. She replied with a letter :

"You wanted to know how and when I first became aware that I have been sent to serve some special purpose of God, and how did I find Sri Aurobindo? I will briefly tell you."

"It will be difficult for me to say exactly when I first became conscious of my predestined work. Probably I was born with that consciousness which gradually became clear with the eventual growth of mind and brain."

"From 11 to 13 years of my age such rapid spiritual experiences came to me one after the other, that I was not only positive about the existence of God, but also I was sure that it was possible for man to be in union with God, His full realisation is possible in the consciousness and works of man, and it is also possible to manifest God in the divine life of man. I have been receiving a sort of training in my sleep by several Gurus as to how this experience and idea can be materially worked out in earthly life. Some of these Gurus I physically met later in the outer world. When I was somewhat advanced I found that one of these Gurus became very intimate with me, and there was a deep spiritual relationship with him. I then knew very little of India's philosophy and religions, but used to call this person by the name of Krishna and felt that I must meet him some day somewhere, and will join with him to work together to fulfil God's purpose. I have always felt and loved India as my own motherland—and then in 1914 I



had the fortune to come here. Here I saw Sri Aurobindo and at once acknowledged him as my aforesaid Guru whom I had called by the name of Krishna. From these lines you will know how I was convinced that here is my place of work by his side, and that together we should do the work."

Even then someone sent a question to Sri Aurobindo: "There are many who hold the view that She was human, but now embodies the Divine Mother, etc." To this Sri Aurobindo gave his persistent and firm reply: "The Divine puts on an appearance of humanity, assumes the outward nature in order to tread the path and show it to human beings, but does not cease to be the 'Divine'. It is a manifestation that takes place, a manifestation of a growing Divine consciousness, not human turning into Divine. The Mother was inwardly above the human even in childhood, so the view held by 'many' is erroneous."



## THE MOTHER'S SADHANA

The Mother was born with the Divine Mother's consciousness, and whatever sadhana she had to go through was for the perfection of that consciousness. Generally all who enter into spiritual life have to undergo a period of hard and difficult sadhana, sometimes under a Guru and sometimes without it. This is so even in the case of great Masters and Avatars. Buddha had to do severe tapasya, and so had Sri Chaitanya, Sri Ramkrishna, Swami Vivekananda and even Sri Aurobindo. But the Mother received little or no training from anybody else, even how to meditate, from her very childhood she did it of her own. As Sri Nirodbaran has written about it:

"From what little the Mother told me, I was convinced that she is not like us earthly human beings. From her very childhood the divine knowledge came to her. She always felt from that time that she is surrounded by a vast consciousness-force and a mysterious bright Light hung over her head. She tried to understand but could make out nothing about it, being of a very tender age. From the age of 7 years she meditated, little knowing what is this meditation. She got a special small chair for herself on which she would sit still and silent for hours together. Her mother was a thorough rationalist, she did not like this attitude of her daughter. She wanted her children to be active and worldly, far from being spiritual. So she naturally resented this, little knowing what is happening inside her daughter. She asked her one day very sternly: 'Why do you always sit so grim and silent, as if the burden of the whole world was on your shoulder'. To this the Mother gravely replied: 'Yes, exactly so, I have to carry the burden of sorrows for the whole world, that is why I am so grave'. Her mother thought that the girl had gone out of her wits."

The Mother's training for her future action began with her



early dreams. She met several gurus and identified herself with her dreams every night for a year. She has described in her diary exactly what happened :

“When I was a child—about the age of 13 and for about a year—every night as I was in bed, it seemed to me that I came out of my body and rose straight up above the house, then above the town, very high. I saw myself then clad in a magnificent golden robe, longer than myself and as I rose, the robe lengthened, spreading in a circle around me to form, as it were, an immense roof over the town. Then I would see coming out from all sides men, women, children, old men, sick men, unhappy men ; they gathered under the outspread robe imploring help, recounting their miseries, their sufferings, their pains. In reply the robe, supple and living, stretched out to them individually, and as soon as they touched it, they were consoled and healed, and entered back into their body happier and stronger than they had ever been before coming out of it. Nothing appealed to me more beautiful, nothing made me more happy,—and all the activities of the day seemed to be dull and colourless, without real life, in comparison with this activity of the night which was for me the true life. Often as I thus rose, I would see on my left an old man, silent and immobile, who looked at me with a benevolent affection and encouraged me by his presence. This old man, dressed in a robe of sombre violet, was the personification—I knew later—of him who is called the Man of Sorrows.”

“Now the profound experience, the almost ineffable reality is translated in my brain by other notions which I can define thus :

“Many a time during the day and the night it seems to me that I—that is to say, my consciousness—is wholly concentrated in my heart, which is no longer an organ, not even a feeling, but the divine Love, impersonal, eternal ; being this Love, I feel myself living in the centre of everything upon the whole earth, and at the same time it seems to me that I am stretching out immense, infinite arms and enveloping with a limitless tenderness



all beings clasped, grouped, nestled upon my breast vaster than the universe.... Words are poor and clumsy, O divine Master, and mental translations are always childish...."

Although the Mother could not at that time fully make out these dreams she could never forget their inner influence. But with more years and experience she became convinced that this was the work she had to do, and she is still doing that, bountifully giving protection and succour to the distressed, bestowing her blessings and grace on her innumerable children everywhere in the wide world.

But although divine, her life was not all plain sailing, she had to go through many troubles, tests and ordeals, and many attacks of adverse circumstances that she had to fight heroically. We do not know, no one will ever know, what difficulties and dangers, perils and pains she had to endure during the long period of her sadhana. She has never mentioned about them. But Sri Aurobindo knew everything and he has given some hints in one of his letters : "As for the Mother and myself, we have had to surmount mountains of difficulties,... far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer,—a work such as, I am certain, none else had to do before us."

That will explain a great deal. We can also get some hint from her diaries. Although she never mentioned anything about external events, yet these are evident from the different prayers. These were originally written in French, later translated into English as "Prayers and Meditations of the Mother". This book clearly illustrates how sincerely and thoroughly devoted she was to her God from the very beginning. We find on every page that she starts addressing God, talking to Him, and even getting a reply, immediately noting that down. It is as if she is face to face with him whom she is addressing. This book she has now given out to the public, so that people can derive much benefit from it and learn how really to pray. A gem of a book, her sweetest can be heard here.



We can surely learn many other things from the diary. It is not only a book of utter consecration, but from this we can also find out what different stages of Sadhana and painful unfolding she had gone through in different periods of her life.

The diary starts from November 2, 1912 and ends on November 24, 1931. There are ups and downs as the excerpts will show. We reproduce one.

The first prayer dated November 2, 1912 runs thus :

"Although my whole being is in theory consecrated to Thee, O sublime Master, who art the life, the light and the love in all things, I still find it hard to carry out this consecration in detail. It has taken me several weeks to learn that the reason for this written meditation, its justification, lies in the very fact of addressing it daily to Thee. In this way I shall put into material shape each day a little of the conversation I have so often with Thee ; I shall make my confession to Thee as well as it may be, not because I can tell Thee anything—for Thou art Thyself everything, but our artificial and exterior way of seeing and understanding is, if it may be so said, foreign to Thee, opposed to Thy nature. Still, by turning towards Thee, by immersing myself in Thy light at the moment when I consider these things, little by little I shall see them more like what they really are,—until the day when, having made myself one in identity with Thee, I shall no more have any thing to say to Thee, for then I shall be Thou. This is the goal that I would reach ; towards this victory all my efforts will tend more and more. I aspire for the day when I can no longer say 'I', for I shall be Thou.

"How many times a day, still, I act without my action being consecrated to Thee ! I at once become aware of it by an indefinable uneasiness which is translated in the sensibility of my body by a pang in my heart. I then make my action objective to myself and it seems to me ridiculous, childish or blameworthy ; I deplore it, for a moment I am sad, until I dive into Thee and, there losing myself with a child's confidence, await from Thee the inspiration and strength needed to set right the



error in me and around me,—two things that are one; for I have now a constant and precise perception of the universal unity determining an absolute interdependence of all actions."

This shows that the Mother has become already intimate with the Divine, like an old acquaintance. She frequently communes with Him, yet frankly admits her lapses, expecting to be corrected and absolutely relying on Him, confident of success.

The following prayer, only a few days later, gives further evidence of her actual realisation :

November 19, 1912.

"I said yesterday to that Englishman who is seeking for Thee with so sincere a desire, that I had definitively found Thee, that the Union was constant. Such is indeed the state of which I am conscious. All my thoughts go towards Thee, all my acts are consecrated to Thee; Thy Presence is for me an absolute, immutable, invariable fact, and Thy Peace dwells constantly in my heart. Yet I know that this state of union is poor and precarious compared with that which it will become possible for me to realise tomorrow, and I am as yet far, no doubt very far, from that identification in which I shall totally lose the notion of the 'I', of that 'I', which I still use in order to express myself, but which is each time a constraint like a term unfit to express the thought that is seeking for expression... Thou art all, everywhere, and in all, and this body which acts is Thy own body, just as is the visible universe in its entirety; it is Thou who breathest, thinkest and lovest in this substance which, being Thyself, desires to be Thy willing servant."

In this prayer she definitely says that she has found her God, that she is in constant communion with Him and identifies herself with Him, and this condition is deepening in her more and more.

But this personal realisation and beatitude is only a step towards her ultimate object; she wants to bring down peace and happiness in the world itself, amongst the ignorant, unhappy,



hopeless and distressed people all over. The following prayer expresses clearly her feelings.

June 17, 1913.

"Grant, O Lord, that I may be like a fire that illumines and warms, like a fountain that takes away thirst, like a tree that shelters and protects... Men are so unhappy, so ignorant, they need so much to be helped.

"My confidence in Thee, my inner certitude grows from day to day; and from day to day also I feel Thy love more living in my heart, Thy light at once brighter and more soft; Thy truth is marvellous; and Thy all-powerful Love will save the world."

This is part of the sadhana she was following with her mind and heart, not for herself, but for the whole world; and these prayers arose from her being day after day. In this whole book, written like a diary, there is no other topic on any of the pages except her eager devotion and aspiration. They are not a poetic or literary exercise, though they contain enough poetry of the purer kind in which nothing extraneous is allowed to enter except her dedication to God, her abiding sorrow and compassion for the blind and ignorant unhappy people, who forget the Truth and run about in quest of pleasure, and entangle themselves in endless troubles. She only prays for the gift of such a Power which will change their consciousness and remove their misery, uplift them into a new state of existence. This is the only topic on which she dwells.

Such was the early life of the Mother. Then a time came when she had to leave Paris, and started for India to come to Pondicherry. Before she left, she wrote in her diary :

March 4, 1914.

"It is the last time, it may well be for long that I write at this table, in this quiet room steeped in Thy Presence... It is in an inner concentration that I contemplate this page which, as it turns, vanishes into the dream of the past and I regard this other page, blank but in potentiality full of the dream of the



future....O Lord, grant that all in us may adore Thee and serve Thee. May all have peace!"

During her voyage she wrote several other prayers in the same strain :

"My prayer rises to Thee, always with the same aspiration: to live Thy love, to radiate Thy love, with such potency and effectiveness that all may feel fortified, regenerated and illumined by our contact. To have power to heal life, to relieve suffering, to generate peace and calm confidence, to efface anguish and replace it by the sense of the one true happiness, the happiness that is founded in Thee and never fades...."

The prayers would soon take Her to the prayed for. A new chapter was about to open.



## ARRIVAL AT PONDICHERRY

The Mother first came to Pondicherry on the 29th March 1914. She met Sri Aurobindo that very day, and at once realised that this was the very person, the Guru whom she had been seeing in her dreams and for whom she was seeking. What she felt about it, she wrote in her diary the following day.

March 30, 1914.

"How in the presence of those who are integrally Thy servitors, of those who have arrived at the perfect consciousness of Thy presence, I perceive that I am still far, very far, from that which I would realise.... But this perception, far from being depressing, stimulates and strengthens my aspiration, my energy, my will to triumph over all obstacles.... Little by little the horizon becomes precise, the path becomes clear. And we advance to an ever greater certitude.

"It matters not if there are hundreds of beings plunged in the densest ignorance. He whom we saw yesterday is on earth: His presence is enough to prove that a day will come when darkness shall be transformed into light, when Thy reign shall indeed be established upon earth."

After staying for 3 days at Pondicherry she wrote in her diary dated April 3, 1914 :

"It seems to me that I am being born into a new life and that all the methods and habits of the past can no longer be of any use. It seems to me that what was once a result is now only a preparation. I feel as if I had done nothing yet, as if I had not lived the spiritual life, as if I was only entering upon the way which leads to it; it seems to me that I know nothing, that I am incapable of formulating anything, that all experience is



yet to commence....I know that I must now definitely give myself up and be like a page absolutely blank on which Thy thought, Thy will, O Lord, will be able to inscribe themselves freely, secure against all deformation. An immense gratitude rises from my heart, I seem to have at last arrived at the threshold which I have so long sought."

Of course what she has written here in her prayer is full of her own humility. She was already prepared and ready, but she had no trace of egotism, that's why she was so meek.

She joined Sri Aurobindo, accepted him as her Guru, and followed his spiritual guidance. She stayed on at Pondicherry, trying to help Sri Aurobindo in whatever way she could. With her help and also with that of her husband a periodical journal was brought out under the name of 'Arya', in which Sri Aurobindo used to write the articles on different subjects, and there was a French edition of it as well.

But within about a year the First World War broke out. Being a foreign citizen, the Mother had to go back to Paris with her husband, leaving all her work here, that she had just started. Her mental state at this time can easily be imagined. She bore this misfortune calmly and with equanimity.

During her voyage back to Europe she wrote in her diary :

March 3, 1915.

"Solitude, a harsh, intense solitude, and always this strong impression of having been flung headlong into an inferno of darkness! Never at any moment of my life in any circumstances, have I felt myself living in surroundings so entirely opposite to all that I am conscious of as true, so contrary to all that is the essence of my life....But at once the aspiration becomes more ardent. Spare this being all weakening; grant that it may be the docile and clear-eyed instrument of Thy work, whatever that work may be."

Again she wrote on March 7, 1915 :

"....I will not even implore Thy mercy, for what Thou



willest for me, I too will. All my energy strains solely to advance, always to advance, step by step, despite the depth of the darkness and the obstacles of the way...."

She went back to Paris and silently passed her difficult days. But she never spoke to anybody about these, neither did she write anything about these in her diary. For whatever she had to go through, she was gaining in experience, she was having spiritual realisation after realisation, preparing herself for her future work during those five years of apparent frustration. The prayers that she wrote during that period bear testimony to this.

After about a year she went to Japan. She wrote in her diary of December 5, 1916 :

"'Turn towards the earth'. The habitual injunction was heard in the silence of the immutable identification. Then the consciousness became that of the One in all. 'Everywhere and in all in whom thou canst see the One, will be awakened the consciousness of this identity with the Divine ; Look'.... It was a Japanese street, brilliantly illumined with gay lanterns, set out picturesquely with vivid colours. And as whatever was conscious moved forward in the street, the Divine became visible in each and in all. One of the slight houses became transparent, so that one could see a woman seated on a tatami in a sumptuous violet kimono embroidered with gold and vivid colours. The woman was beautiful and must have been between thirty-five and forty. She played on a golden samisen. At her feet was a young child. And in the woman also the Divine was visible."

We can clearly see here to what a high level of realisation she had reached, so that the Divine is visible to her in all and through all. Wherever she looks, even across the street, she finds and recognises Him. This sort of inner experience continued day after day.

Even when facing poverty she wrote :

November 28, 1916.

"... Poverty, poverty ! Thou hast placed me in a desert, arid



and bare, and yet this desert is sweet to me, like all that comes from Thee, O Lord. In this dull and colourless greyness, in this light as of an ashen hue, without brightness, I taste the savour of the infinite spaces....I feel like the bird that opens its wings for an unopposed soar. But the bird remains perched on the rock, its wings unfurled in the grey cotton-wool sky, pausing to take its flight, for something to happen—something that it awaits without knowing what it is. Having no longer any bonds to enchain its flight, it thinks no more of flying. Conscious of its freedom, it does not enjoy it, and remains like others, among others, perched on the ground in the midst of a sombre and dense mist.”

After a period, circumstances must have changed, poverty was replaced by plenty, as we find here :

January 4, 1917.

“Lord, Thou heapest Thy benefits upon me. Now that this being expects nothing, desires nothing from life, life brings to it most precious treasures, those treasures which men covet. In all the domains of individuality Thou loadest me with Thy boons, mental, psychical and even material. Thou hast placed me in abundance, and abundance appears to me as natural as poverty, and does not cause me a greater joy, for often, in poverty, the spiritual life was for me more intense and conscious; but I perceive very well this abundance and my individual being, whom Thou loadest thus with Thy boons, prostrates itself before Thee with an ineffable gratitude. Thy goodness is without parallel and Thy mercy infinite.”

Whether in adversity or in prosperity, the Mother retains her unchanging equanimity, takes all these to be natural, and her trust and faith upon God remains the same.

At last the period of preparation and waiting was over, the long expected time arrived. She came back to Pondicherry on the 24th April 1920, to stay there for good.

But she soon found out that her troubles were not yet over. Before she could start her God-appointed work, she had yet to



struggle against different sorts of obstacles and oppositions. She admits that and writes in her prayer.

June 20, 1920.

"After granting me the joy which surpasses all expression. Thou hast sent me, O my beloved Lord, the struggle, the ordeal, and on this too I have smiled as on one of Thy precious messengers. Before, I dreaded the conflict, for it hurt in me the love of harmony and peace. But now, O my God, I welcome it with gladness....for out of the struggles it is a more perfect realisation of Thyself that must arise."

So she was equal to the task, prepared for it. She had come to her field of work, she must prepare her ground in spite of difficulties that might be on the way. She was in no hurry. With the help of Sri Aurobindo she knew that she would succeed.



## THE ASHRAM

When the Mother came to stay at Pondicherry there was hardly any Ashram. Sri Aurobindo used to live in a single house, and the Mother was given a room in the upper storey. Sri Aurobindo kept himself engaged in his sadhana and his reading and writing, only eight or ten disciples kept him company. They lived in straitened circumstances. The disciples did what little they could, but that was not sufficient to ward off the pinch of privation.

The Mother gradually took charge of the household. She at once arranged for Sri Aurobindo's regular bath, meals and time of rest. She used to stay mostly in her room and only came down at the appointed times for lunch and dinner, breakfast and tea, and took part in conversations with Sri Aurobindo and his disciples. But she talked very little. At that time others would sit on the chairs round Sri Aurobindo, but she used to it on the floor at his feet. She discarded her European dress and wore only an Indian sari with a blouse. She had stopped eating fish and meat and became a strict vegetarian, although all others and even Sri Aurobindo were, at that time, not. After several years of wearing Indian dress she returned to her European style when Sri Aurobindo advised her to do so.

Very gradually, mainly under her guidance, the Ashram came into being. The number of disciples was increasing and there was want of accommodation. So she bought some houses nearby to give them quarters. She arranged for their boarding and lodging and necessary comfort. Thus the Ashram was on its way. As regards her sadhana, she made a great progress, and in 1926 Sri Aurobindo declared her to be the Mother of the Ashram.



On the 24th November 1926 Sri Aurobindo attained the realisation of complete siddhi in his sadhana. Thenceforth he resolved to retire into further seclusion for the purpose of more intensive sadhana, to bring down the supramental consciousness here. He therefore gave to the Mother absolute authority to conduct all affairs of the Ashram and also to guide the sadhaks in their endeavour towards spiritual attainment. In fact there was a division of labour; Sri Aurobindo to go on with his sadhana to bring down the higher consciousness, and the Mother to go on with the management and organisation of the Ashram. And now since he left his mortal body in December 1950, he may be still engaged in the invisible spheres; the Mother continues her work at Pondicherry, enlarging and enriching the Ashram more or more, in every way.

Since 1926 when the Mother took charge and stepped up the Ashram, it was named Sri Aurobindo Ashram. More houses were secured, more space provided, as the disciples increased in number and many visitors also began to come from outside. She had inherited a considerable amount of money with which she managed to do all this and somehow more money started coming from various sources. Sri Aurobindo made it a rule that those who wanted to join the Ashram should give their all to the Mother who would look after their needs.

It is a fact that but for her presence and genius for organisation, the Ashram would not have come to stay.

But the Mother had to fight very hard at the beginning. She wanted willing co-operation from the inmates, but they did not respond to her so easily.

First of all, she made it a general rule that nobody should remain idle and spend time only in meditation, everyone will have to do some work here. Not only will Ashram be self-supporting by their combined labour, but it will help their sadhana, because that will be their Karmayoga. In Yoga, not only knowledge, but work is also necessary. So each must work according to one's capacity. For this purpose various depart-



ments were opened in the Ashram, and every department worked under her supervision, through a head of the department.

And then she introduced another rule that everybody should take some regular bodily exercise. This was necessary to keep the body fit and plastic enough to do sadhana. With a weak, inert and unhealthy body nothing can be done. An integral Yogi should be active. She herself went out daily in the afternoon and played tennis.

Some people misunderstood the measure. It was not easy to win them over, but with tact and patience, she succeeded in gaining her object. They all found that she could really work wonders—arouse confidence, kindle hope and happiness, inspire faith and love and reverence, give help like an affectionate mother. Indeed she is more than a mother to them, as Sri Aurobindo rightly told them. "The relation which exists between the Mother and all who accept her, is a far greater relation than that of the physical mother to her child; it gives all that human motherhood can give, but in a much higher way, and it contains in itself infinitely more."

Dilip Kumar Roy has described in his book, "Sri Aurobindo came to Me", how he had once revolted and was quickly won over by the Mother :

"...Something happened which made me conclude hastily that she had done me a great injustice in believing a false allegation against me. So I sent her word that I would meet her no more as I owed her no allegiance whatsoever. At the same time I wrote a letter to Sri Aurobindo telling him that I had come to the Ashram for him alone... I reminded him that I had accepted her only because he had wished it ... I wrote to the Mother herself—'If you choose to frown on me because I love Sri Aurobindo more than yourself, then I must stay impenitent since I did come here primarily for him and accepted you because he had wanted me to turn to you. Now you can do your worst: I am ready to leave this evening: only he will have to dismiss me personally, remember! for I can take no orders from you'....



"Sri Nolini Gupta came to me with a message from her : she wished to see me. 'But I am not going to submit to being frowned upon,' I snapped, 'I am only waiting for a letter of dismissal from Gurudev and as soon as it comes I will clear out.' He said : 'Mother has no intention of frowning on you, for she told me it was a case of pure misunderstanding. At all events, you should not be so discourteous as to refuse to see her when she personally summons you to be able to explain it all.'

"I went sullenly. Mother smiled at me as only she could. In the circumstances I could hardly believe my eyes ! But her unexpected sweet smile sent a thought flashing through me which I can only describe by the epithet 'heart-warming.' So all is not lost—not yet !... Had I not borne witness myself to so many instances of her forbearance and charity ? All such thoughts pullulated in me, induced by her one fecund smile. Then as I sat down on the floor (she was sitting on a divan with her beautiful hair let loose) she placed a hand on my shoulder and looked steadfastly at me. I fought bravely with my unruly tears. 'But can I possibly be angry with anyone who loves Sri Aurobindo as you do ?' She said, very simply. Her eyes radiated a strange light, a marvellous blend of strength, tenderness and humility. 'My own feelings apart, do I not know how Sri Aurobindo cherishes you ? So how could you think it possible for me to frown upon one whom he greets with a smile ? Am I not here to serve him with all I have and am—even as you his near and dear disciples are ?' She would have said more had I not burst into tears.... That day I had a new glimpse (or shall I say vision) of humility derived from true spiritual reverence. I accepted her on her own as my spiritual Mother on that morning of my full and final initiation."

In fact, if the Mother is strict in certain matters, she has also an unlimited amount of tenderness and love for all, pardons all, helps everybody, without any difference. That is her speciality. That is why so many people can live together under the Mother's constant care and attention, each of them happy and content, faithful and obedient.



The Ashram as it now stands is like a self-providing township within the old town area of Pondicherry. There are about 1,500 inmates living in about 200 houses owned by the Ashram, besides there are about 700 workers from outside. For guests there are several guest houses, one of them being a commodious and unique building close to the Ashram, named 'Golconde', planned by the Mother herself and constructed by an American architect. The fittings and furniture are all Ashram-made, also under the Mother's instructions. The Mother takes particular care that everything should be handled carefully. She had expressly notified : "Not to take care of material things which one uses is a sign of inconstancy and ignorance. You have no right to use any material object whatsoever if you do not take care of it."

The Ashramites are carefree and content, because none has to think about his daily bread and upkeep. All their requirements are provided from the Mother's stores and the Mother herself attends to these. One has to submit a list of his or her requirements before the end of each month. On the first day of every month, 'Prosperity', as it is called, the Mother personally distributes the articles with her blessings.

But everyone has to do something in the Ashram and for the Ashram, even if one may have come to practise Yoga, because as the Mother said, "To work for the Divine is to pray with the body." No work is superior or inferior, all work is of equal value for the Divine, if done with the right consciousness. It is not what you do but how you do it that matters.

There are several departments in the Ashram, called the Services. For instance, there is the 'Building Service', which is engaged in repairs of houses of the Ashram, and also for construction. It makes its own hollow bricks, concrete blocks, etc. With it there are the auxiliary services, viz., Sanitary Service, Water Supply, Electrical Service, etc., and a Domestic Service for washing and cleaning.

There is the Furniture Service that has to furnish all the Ashram houses and rooms with tables, chairs, cloth stands, cupboards, etc.; for this work it is helped by two carpentry



workshops. There is a large kitchen and dining room where a thousand people can be attended to at a time. The food supplied is vegetarian, rice, bread and curry, with milk, curd, lemon and banana. The kitchen has a washing section. The Ashram has its own Bakery where excellent loaves are prepared. There is also a Flour Mill and an Oil Mill. There is a Fuel Service that supplies coal and wood.

The Tailoring Section supplies suitable dress for men and women. There is a Laundry for washing and ironing. 'Foot-wear Service' supplies sandals to all.

There are several gardens and paddy fields where disciples are engaged in harvesting with a special corps. There are two Dairies, where cows of special breed are kept. There is a Poultry Firm as well.

There is Flower Service that collects flowers from several gardens in the morning and these are sent to the Mother and to the inmates for offering.

Workshops are there for motors and machinery repairs, for tinning, welding, etc. There is a foundry, a smithy, and a fitters' department attached to it.

The Weaving Service is run by ladies and also Cottage Industries for producing varieties of useful and fancy articles.

The Ashram Press has four mototype machines, and the work is heavy. Various books and periodicals in about ten different languages are printed there. Picture blocks are also printed. There is a Bindery section attached. All the various Ashram publications are printed here.

A Library is there close to the Ashram where about 50,000 books are collected in different languages.

A dispensary has been opened with some hospital beds. Medicines are supplied from here. There is also a dentistry, a clinical laboratory, and electric massage clinic.



The Transport Service has several cars and jeeps to carry people and visitors. There is a Reception Service for helping visitors and newcomers.

Besides, there is the Secretariat and Postal services.

For the total upkeep of the Ashram more than a lakh of rupees are spent every month, about fourteen lakhs a year. After the passing away of Sri Aurobindo it was feared that the income of the Ashram may dwindle, instead it has increased.

All this has been possible solely by the Mother's power and presence. Its marvellous effect cannot be adequately judged from the outside, because all the activities of the Ashram are going on smoothly under her personal guidance and supervision. No one does anything without first taking the approval or permission from the Mother. The heads of all the Services go to the Mother as often as necessary to take instructions from her. The Mother attends to everything. Even if someone wants to visit inside the Press, that will be possible after you get a permission slip signed by the Mother. Even for all the money orders that come daily in quite a number, including small subscriptions for journals, each of the receipts is signed by the Mother herself. The signature itself is significantly suggestive of her kindness and attention to details.

One might say the genius of the Mother has created in the Ashram a model for this troubled world. This is a congregation of men of all the different countries and nationalities of the world, intimate and brotherly to each other, leading a collective life, selfless, God-seeking, and devoted to the Mother, the supreme head.

And the kingdom is enlarging. The Mother's resources are unlimited, and so are her daring projects. She has now secured a big area of land at a little distance from Pondicherry, towards the north, near the Coromandel coast, where arrangements have already been started to build an international township belonging to no particular nation, a self-contained and self-administering town, called 'Auroville' after Sri Aurobindo. In this town



different pavilions would be set up for each country of the world, and people of all lands will be its residents, living together as one nation, irrespective of caste and creed. They will retain their own type of culture, and yet unite together according to the ideal and teachings of Sri Aurobindo, and they will have all facilities for their own chosen enterprise and industry. It is a welcome news that the United Nations organisation in Paris has readily approved of this project, and help from all parts of the world is coming in various forms and its foundation has already been laid.

Whatever the Mother had dreamt in her childhood is becoming true. Anybody in the world anxious to live in peace and security will find a safe shelter here, "living freely as citizens of the world." As the Mother has said, "this dream is on the way of becoming a reality."



## THE INTERNATIONAL CENTRE OF EDUCATION

The Centre of Education was established and inaugurated by the Mother in 1951, under the name of 'Sri Aurobindo International University Centre'.

The thing had a small beginning during the lifetime of Sri Aurobindo, when the Mother herself used to teach a few children of the Ashram. At first she taught French to the children, told them simple stories, and gave such interesting knowledge that many, old and young, became eager to join her classes. She preferred to give lessons to young children, because she said that habits have not yet formed in them and they were plastic enough to be moulded or grow into a desired shape. Then each of them was encouraged to learn a particular subject for which he or she had aptitude. In this way a regular school came into being, teachers were appointed from amongst the members of the Ashram. Disciples living outside were happy to keep their children in the Ashram, and so were the children themselves; they liked the Mother and wanted to stay, some even refused to go back when asked by their parents. The talks of the Mother in her classes were so interesting that by and by even grown-up people gathered to listen. The regulations of study in the school were peculiar. Deficiency in one subject did not debar a student from progressing in another, so that he could study history in the 4th class although in Mathematics he might be in the 2nd class. They are also encouraged to study any language they liked, besides the mother tongue.

Sri Aurobindo had conceived the idea of establishing a University Education Centre and talked about it. He wished that it should be international in character.



The Mother has explained it like this : "The Centre will be international not because students from all countries will be admitted here, not because the education will be given in their own mother tongue, but particularly because the cultures of the different regions of the earth will be represented here in such a way as to be accessible to all, not merely intellectually, in ideas, theories, principles and languages, but also vitally in habits and customs, in art under all forms—and physically too....The first aim then will be to help individuals become conscious of the fundamental genius of the nation to which they belong, and at the same time to put them in contact with the modes of living of other nations, so that they may know and respect equally the true spirit of all the countries upon earth. For all world organisations to be real and to be able to live, must be based upon mutual respect and understanding between nation and nation as well as between individual and individual. It is only in the collective order and organisation, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted out of the painful chaos where he is now."

Hence its ways of working have been attuned and adjusted to Sri Aurobindo's ideal. In fact the institution is neither Western nor Eastern, but includes the best of both. Learned and high-minded teachers from several countries have come and are still coming to work here in an honorary capacity. Students of all ages have been admitted. They are taught a variety of subjects, including Science, theoretical and applied. Teachers and their pupils generally live together. The tuition is free. As the Mother has expressly said, 'I will not sell education'.

The speciality of learning at the Centre is that it has an integral spiritual outlook as its basis. There is no selfish motive or tendency to competition, although some of the successful students from here have sat at the Government competitive examinations and done well.

In this centre boys and girls are treated equally.

At the opening ceremony of the Centre in 1952 the Mother said before the assembly :



"Sri Aurobindo is still present amongst us. For many years he had thought much to establish such a University Centre, and he had said that this is the best way to prepare man to enable him to receive the supramental light. He said that the modern advanced type of men would rise up into a newer race with its help, and they will usher into the world a new light, a new force, and a newer manifestation of life."

The Mother also said at the time that he had great hopes about its future, and that it would ultimately grow into an institution of world-wide importance. When Sri K. M. Munshi went to visit there, she said, "You come here after 10 years, you will see how beautifully it has matured."

We quote below a letter from one of its students to his brother, because it gives an unadorned but admirable picture of the Ashram and its work of education :

24.3.1953.

"My dear brother,

I simply must write to you about the Ashram. As I have stayed here for quite a long time, I know a great deal of its life. I think whoever comes and stays here for more than a month will not like the outside world....

Please do not mind my handwriting. I am in a great hurry. It is 10-30 in the night and I feel sleepy. To-morrow I have to get up early at about 5 o'clock and go for running and javelin-throw and discus-throw. Oh! it is a very interesting thing. Every day I do exercises and play games.

I think I am passing the happiest days of my life. God bless me so that I may be able to pass my whole life in such happiness.

Do you know that I am reading Sri Aurobindo's "Savitri" and find it a most fascinating book? It helps me a lot, and once I open it I do not like to leave it. The language is so good



that one can get easily absorbed in it. Oh yes! one thing I would like to tell you is that, do not think that all the boys and girls over here who are studying at the University are doing Yoga like the traditional ascetics; but all the same they are beginning to live the spiritual life in the most natural way. Some of them are not even aware of this. All the young people have great love and respect for the Mother and Sri Aurobindo. Do not miss the University. It is and will be a unique University in the whole world.

Now perhaps you may say or think : What is the difference between an outside University and this one? Oh! a very great difference is there. For example, one day I was sitting in a class where the subject which was discussed was about the cell. You know that in our schools this subject is finished within one or at the most two days, whereas here the same subject is being taught for the last two months. According to us they do a little less throughout the year but whatever they do they do in great detail. Boys write 12 pages on the cell with quotations here and there from "Savitri" or from some other work of the Master. It is so interesting to read their writings, especially such essays. Another shocking news I would like to tell you is that boys and girls studying in V or VI standard can beautifully criticise Shakespeare's plays and poems. I think our college students will never be able to criticise in that way....Here the standard of English is very high. Another thing I was surprised to see was that a girl and a boy who did not know how to answer a question in their weekly examination sat quietly for 5 minutes and meditated. Then suddenly they started writing. What a miracle, and the writing too was done nicely and methodically. Behind all this is the Mother's Grace working. There is no compulsory word in the whole Ashram or University. You are free to learn or not learn. Each boy goes to school so happily and with so much joy that I can hardly give you any idea of it.

Children are very bold. They are not at all afraid of anything in this world. Not even of their parents. But they are afraid of doing evil, and none of them do anything bad. If they happen to do it they will go to the Mother and confess it. And she, as you know, is the Divine Mother, forgives them and



blessees them so that the same mistake may not be repeated. They have the Mother's protection and are very very brave.... Boys sometimes quarrel, but after two minutes they become friends. Boys do not tell lies and are very faithful and true. I think, brother, this is a heaven for all of us. You will not find such happiness anywhere on the surface of the earth. There is no such thing as sorrow over here. Each face is always smiling and I am sure one day the world will pour in here, to see and to learn. May God help us to progress towards the Supreme One who is our goal."

Gautam.

Who will not like to join such an experiment, and such shoots of everlastingness to grow from more to more?



## THE MOTHER'S IDEAL OF EDUCATION

According to the Mother, Education is but 'the Science of living'. It has neither beginning nor end and the distinctions of sex are irrelevant.

The system of education that is being followed now-a-days in the world gives only one-sided training and knowledge, and only one part of the mind is developed, whereas all the other remaining parts remain primitive and ignorant, and the inner soul remains in an unevolved condition'. Proper education should aim at a harmonious growth and development of all parts of the being to their utmost possibility, and none of the parts should be left untouched.

For that purpose, the first step should be, according to the Mother—"to become conscious of yourself, of the different parts of your being, and their respective activities."

The Mother has written and spoken elaborately about the proper methods of an all-round education ; about which here we can give only a gist:

The best method for educating is more by practical example than by precepts. You teach your pupils how to behave by so behaving yourself. You should not threaten or scold them, because that makes them ultimately indifferent and callous and all your efforts become valueless. You should rather point out their lapses and errors calmly, and encourage them to admit their faults frankly. And when they confess their guilt, you should pardon them without any reprimand. Once they get frightened to tell the truth, they start telling lies, and all your attempts to rectify them would be baffled. No fear should be introduced or allowed to enter into their minds.



Education should touch all the aspects of a personality viz. Physical, Vital, Mental, Psychic and Spiritual. All these different parts are to be dealt with together.

1. *Physical.* Physical education is best begun from an early age. There is no fixed age for it; physical culture is necessary and beneficial at all ages. This should be conducted by regular practice. This practice should aim at improvement of the body from three points of view—(1) so that all organs of the body can function properly, (2) so that all the separate limbs of the body can have their play in co-ordination with each other, (3) so that any defects that are present in the body may be corrected. All exercises and sports should be such as to cover these three points.

Every morning on rising from bed one should work up all the limbs to shake off lethargy, and instil some fresh energy. Regular habit of exercises makes one alert and active, one gets immune from frequent illness and taking recourse to medicines does not become necessary. It is advised that medicines should never be taken unless unavoidable.

This brings up the question of food. Food should be taken neither too much nor too little, neither heavy nor unnutritious, but just adequate and substantial. It should be borne in mind that food is meant for the maintenance of health, not for luxury of the palate. This idea should be impressed into the minds of the pupils from the very beginning. It should be explained to them that a healthy body produces a healthy mind, and nothing can be done with a mind that is not healthy.

2. *Vital.* Training of the vital is probably the most important and difficult. Yet such training is rarely given and not at all systematically, because people themselves have vague ideas about this. It requires patience, perseverance and strong will power.

Men are generally incited and led into action by their vital being. The vital drive gives the impetus and brings forth energy for all work. The active vital is, thus, so necessary and helpful



in all human activities. But its claims and hankerings are unlimited, and every person has a fixed notion, to please oneself, i.e., one's vital satisfaction is the chief object and aim of life.

But that is a mistake, a perversion of truth. Not this vital pleasure, but the deeper delight of being, (Ananda) is the main thing in life. But this inner Ananda does not depend on earthly satisfaction as pleasure does. Ego satisfaction is the cause of such pleasure, whereas Ananda comes from another inner attitude and feeling, freed from the ego.

This difference should be fully understood. To do that self-observation and self-analysis are necessary. You begin by observing your behaviour and attitudes and mental movements carefully. You will soon see that nature has two opposite sides, one of light and the other of darkness, one positive and the other negative. That is why we find that one who is courageous on one side may be cowardly on the other, one who is liberal on one side is stringent on the other, one who is high-minded here is mean-minded there. If you put yourself under surveillance there starts a conflict between these two opposites, and your character leans on one side or the other as the case may be according to training or temperament. Here is the importance of proper vital training.

The vital training has two other main items :

First, to be aware of the sense organs and their proper use; secondly, to be aware of one's own nature and by gradual attempts to bring it under control and remodel it.

The young people should be advised and trained to have an attitude of refined restraint regarding their senses. They should know that to keep the body healthy, the senses need to be purified. If the inner vital consciousness is refined, the outer attitude regarding the senses will also be refined, and no indecent or objectionable behaviour will be possible.

Regarding the purification and change of nature, repression would be of little value, as then the vital side will not co-operate.



Close scrutiny is necessary to see how you are behaving and why. Children also will have to be gradually trained to observe from where their desires, excitement, possessive instinct, dominating spirit and hankering for ownership arise. This introspection can begin in various ways—by explaining, by love and affection, by stimulating their self-esteem, but the best way is by example. When this resolve to analyse oneself is once established, it will be constant and intensified, and one will try to rectify all the defects that are brought to one's notice. Although this attempt will at first be baffled again and again, one will insist and gradually begin to improve. It is a question similar to bodily exercise. As by repeated exercises you develop and strengthen your muscles, so by repeated mental attempts your will-power will grow and subsequently you succeed.

3. *Mental.* Giving a sort of mental or intellectual training is the usual practice everywhere, but there are many errors or shortcomings in the present system. The students are bound down by too many regulations, they have to bear a heavy burden of book knowledge on too many subjects, tax their brains too much.

To give them real mental training work should proceed on the following five main lines :

- (1) so that their power of concentration and attention may increase;
- (2) so that their mental capacity may expand to accommodate different kinds of knowledge and thereby enrich the mind;
- (3) so that a definite aim of life may grow, for "an aimless life is always a miserable life";
- (4) so that they nourish healthy thoughts and reject unhealthy and harmful thoughts;
- (5) so that they may learn to silence the mind sometimes.

The most obstinate obstacles to the improvement of mind are random thoughts. In the young their fickle thoughts are continually flying like restless butterflies rapidly changing place, yet they contain some hidden power. If you can arouse interest and curiosity in their minds over something, their attention will



at once become steady. You have then only to make that steadiness as enduring as possible.

Besides concentration and attention, they should acquire the habit of observation, assimilation and memorising. This habit can be formed by stimulating interest and making it more and more active. Assimilation and cramming are quite different things. You forget very soon what you cram, but do not easily forget what you assimilate.

And never refuse to answer any question when they ask for it. If you can't answer, refer them to the book where the answer will be found. That will increase their zeal.

Broadening of the mind can happen in this way. Let them be inquisitive on any aspect of life, and always satisfy them with correct answers. One such answer will lead to another answer. Also encourage their imagination and fancy, give them attractive books to read, and their imagination will be automatically inspired. From that they will themselves be eager to learn more and there may even be a tendency for new discoveries.

There is yet another side of mental activity to be developed—the tendency to create something new. Most of the children have got this as a natural instinct. It should be carefully noted and directed. Some control is necessary here, because you will have to judge whether their trend of thoughts has any value, and whether it has any connection with the central theme, and if not they should be rejected. A given time should be set apart for this type of work.

About silencing the mind, a training may be given to make the mind quiet and empty of all thought so that some higher inspiration from above may come and enter into the vacant, rather wisely passive mind. Besides, the ever active mind needs to take rest now and then. If you learn how to silence the mind, you can see that you will then be able to solve many intricate problems that you could not solve otherwise, and also avoid many



difficulties and dangers, and some rays of light may come in bringing forth newer possibilities.

4. *Spiritual*. In all human beings, besides the ordinary consciousness, there abides the hidden possibility of a higher consciousness, like a little flame dimly burning somewhere in the inner regions. Children sometimes mysteriously feel it in their tender age, but being wrongly suppressed and rebuked by their un-understanding parents the feeling stops. Otherwise from this a spiritual quest may develop in time to know God or the supreme truth. It does not depend on the intelligence of the mind, but is altogether a separate kind of knowledge. In many of the children it works unawares behind a veil as it were. Those that begin to feel its urge, proceed towards this spiritual knowledge in spite of all obstructions with an unrelenting ardour and confidence. But although they show their determination to acquire this knowledge, they require some preliminary training. If they can get the help of competent guides, then it becomes easy, otherwise they have to labour hard to realise the Presence in the depth of their soul.

For those who want to pursue this line, the following instructions may be of value :

- (1) Don't judge any spiritual questions by the intellect.
- (2) Avoid all desire for personal comfort or success.
- (3) Never be excited, upset or afraid, practice equanimity.
- (4) Don't judge things from outward appearances.
- (5) Never criticise others.
- (6) Never deviate from your cherished aim. Always think of that first, even in trifling matters. Such as, before you eat your food, think that the food may give you strength to reach your object. Before going to sleep think that the sleep may wipe away your day's fatigue and give you fresh energy to proceed on your way the following day.
- (7) Before doing any work take care that it may not be a hindrance to your sadhana.
- (8) Don't indulge in unnecessary talk. Think what you are going to say, and whether it will be harmful to your cause.



If you can carry on like this with unfaltering perseverance, you will find that a door has suddenly opened one day, and you have arrived at a luminous state of consciousness. That consciousness will give you a certainty about your immortality, that you have existed in the past and you will exist in the future, that there is no death or destruction. You will also see that all are equal, because all are one. You will find that you are liberated, no longer a slave of nature.

But you have to go further.

5. *Psychic*. This training is necessary for the progressive transformation of personality. In this the ego-sense will vanish and you will enter into the infinite super-consciousness.

But that is not the final word. In future there will be a new dimension to it, the Supramental training. Its work will begin from above downwards, passing through different strata of being, reaching down to the physical, culminating in a divine body. That will be the superman, precursor of a new race on earth.

This is, briefly, and partly in her own words, the Mother's ideal of education and training. In the University Centre the work is going on in this line. One day, we may hope, it will be the ideal followed by the whole world, or that part of the world which is open to the light.



## THE MOTHER'S PERSONALITY

Many facts regarding the personality of the Mother may be learnt from the Ashram itself and also from the reports of several outsiders who have been there and are in contact with her.

To begin with, even outwardly, the Mother is always busy, always working in her own way. She has no time for rest. Throughout the whole year there is not a single holiday for her, no time to sit and rest. She sleeps probably for about two hours in the night. Out of 24 hours of the day, she keeps herself engaged for about 22 hours, and a fixed time is allotted to every item of work, so that there can be no irregularity in the schedule. From early morning till late at night she goes on with her daily chore. She takes rest only from 2 A.M. to 4 A.M. on a sofa, not on a bed. Some peoples say that even then she does not sleep, but remains in samadhi (trance). The Mother herself has said that meditation and samadhi are more restful than sleep.

Formerly she used to come every morning to the balcony at 6-15 A.M. and stood there for sometime, when inmates of the Ashram came and waited on the roadside to have her darshan. Later on she used to come down to give her blessings. But all this has now been changed.

In the morning she stays in her room and does some routine work. The Secretary goes to her at about 9 A.M. to receive necessary instructions. From 10 A. M. she receives a few people who have been granted interviews for the day, particularly those whose birthday happens to fall on that date. They are ushered before her one by one, to tell anything they have to say and receive blessings. Departmental heads may also come for instructions.



Later she has her lunch ; she eats but little, mostly in liquid form. If somebody sends her any item or dish as an offering, she takes up a morsel out of it and distributes the rest as *Prasad*.

At about 3 P. M. the Secretary Sri Nolini Gupta goes to her with letters and papers requiring her attention. He reads to her all these, and writes down the replies. About two hours or more are spent daily to finish this business.

After that, workers of various departments may go to her for advice and guidance, without which nothing can be done. The Mother gives her written orders to some, verbal guidance to others or whatever she has to say regarding the work of the departments concerned. She remembers details about all the departments.

In the afternoon she formerly used to go to the playground at 4-30 P.M. She herself used to play tennis for an hour or so. After this everybody young and old joined in a mass drill and some running exercise. When this was over she gave interviews in the playground.

Afterwards the people would silently stand in rows in front of the Mother and meditate with the Mother for some time. After meditation the Mother distributes nuts, lozenges, sweets to all present.

While distributing, she sometimes seemed as if in a trance, yet nothing escaped her notice. If, someone was absent, she would at once remark, "Why is he not here?"

At times while giving flowers and her blessings to the disciples, she suddenly stopped all movements and remained still for ten, fifteen and even on one occasion for forty-five minutes. The disciple who was standing in front had to wait till the trance was broken. Once somebody mildly remarked at this : "Mother, I am waiting for a long time, perhaps you went into trance." The Mother replied with a smile, "Not exactly, I was just testing you patience, how long you can wait."



On returning from the playground she used to take her classes in French, and many aged people also joined those classes with the younger students. The classes continued for about an hour after which she would go back to her room.

But these programmes have been changed since 1962. In the playground the same procedures are still continued, but the Mother no longer goes there.

Besides her usual work she loves art, does something in that line. She paints, she writes articles, occasionally she plays on the organ. She had learnt to paint in her younger days, and even now she teaches painting to some of the students and able or willing disciples.

She has her own style of writing, clear, forceful and simple. She writes in the *Bulletin* even now. She can read and write Sanskrit also.

She does not play the piano now-a-days, but one can hear her playing just at midnight of the last day of the year, to inaugurate the new year.

But of all these activities what is the most significant thing about the Mother? Surely her look and her smile. Everyone admits that, but to say only that much is not sufficient. Her look or her smile is something unearthly, something heavenly. People who visit Pondicherry generally say that they go there simply for that, and for no other reason. Her look and smile have such a gladdening, elevating effect that cannot be described, only felt. You begin to think that she is smiling in that way specially for you. But even when an ugly and uncouth person goes to her, she smiles just the same sweet smile to him, and you wonder. As often as you go to her, you will see that unvarying smile.

When you go and stand before her, she looks at you, rather into you, that is to say, the look will pierce into your very depth, and you will begin to feel that nothing is hidden from her. Then she will smile with such grace at you, and you feel that all darkness.



has vanished from you. As if she has located the exact dark spot in your hidden corner and just by the touch of her sweet smile of compassion there, wiped away the spot or blotch.

After this she touches your head with her hand to give her blessings. This touch of her hand has some definite charisma or power, it removes your pain, it removes your anxiety and gloom. If you are bereaved and distressed and go to her with a heavy heart, you come back from her griefless and made whole. This is a matter of everyday experience. How many persons who have lost their kith and kin, their pet son, women who have lost their husbands, go to her, laden with grief. She takes them to her room, shuts the door, does something that no one knows, and when they come out they are found appeased. After this they carry on with their usual business, as if nothing had happened.

In fact she is a divine giver. She gives not earthly gifts, but something much more precious than that. This she does primarily in two ways. As Sri Aurobindo says, "The Mother gives in both ways ; through the eyes it is to the psychic, through the hand to the material."

But she gives in many other ways too. Not only to those that are near, but also to those who are at a great distance, afar. Thousands of her admirers and disciples have implicit faith in her and rely upon her, and they appeal to her whenever in difficulty. Some of them are in trouble, some in danger, some in dilemma, some ill; they inform her by letter or by silent prayer and ask for her help. Heaps of letters and even urgent telegrams are daily pouring in. To each of them she gives a reply, such as she thinks best, to some in her own handwriting, to some by verbal messages to the Secretary, to some even by her silence. Whatever it is, that works, and the thing is done.

And all of them feel it. Whoever or wherever they may be, on this part of the earth or another, they feel themselves under the Mother's protection and Presence, environed by Her blessings, and they are safe. Sometimes they get a subtle but tangible proof of Her presence in some mysterious way.



Some people have said that whenever they have prayed for her help in their anxiety, they felt her invisible presence by a peculiar fragrance emanating from nowhere, like the blend of a sweet smell of flowers and of incense, persisting for a long time. Whenever the call is very ardent and urgent, this fragrance appears and pervades the whole atmosphere. Sometimes it has so happened that when a person was completely unaware of any impending danger, he suddenly got the smell and was much astonished, only to find the next day that he had just escaped a fatal calamity, such as a railway accident. The Mother must have been aware of it and intervened in time.

But not only in such adverse circumstances, but also on many auspicious occasions, you can receive blessings from the Mother. People who adore her ask for her blessings even on such occasions as birthdays, marriages, buying lands, houses, etc. Somebody took her blessings before buying a motor car and sent the car to her for the first ride. But specially in birthdays she always sends her love and blessings to her bhaktas, writing in her own hand "Bonne Fête!"

One can imagine how many such blessings she has to send every day during the whole year. But she never tires, never refuses. She is ever ready to help with her divine Power and influence all those who ask for it.

And she has a soft corner for animals too. She had a good dog that is now dead and a cat that used to sit with her in meditation with closed eyes. Once this cat was stung by a scorpion and begged her with entreating eyes to relieve its pain.

There was a black crow that used to come and sit on her window sill whenever it wanted food. The Mother used to call it "Blacky", and the crow fearlessly approached her, ate the food from her hands and then went away. This went on for several years. Seeing the Mother do it, some of the attendants tried to do the same thing by taking some food in their hands and calling the crow, but it never came to them nor took the offered food.



The Mother has a sharp memory, never forgets the minutest thing. A lady from Calcutta once went to the Mother and expressed her wish that she would like to sit for sometime in Sri Aurobindo's room for meditating. Then she forgot all about it. After a month's stay she again went to the Mother to take leave of her, when the Mother told her, "Won't you sit in Sri Aurobindo's room to meditate?"

Her word never fails. There are several instances of this. Once somebody was attacked with colic pain while in the playground. The Mother noticed it and gave him some salted almonds to chew. She said this would make him all right. He chewed the nuts and the pain stopped. Another person went to the playground with fever and casually told it to the Mother. She said, "Let me see," and touched his forehead, and shortly afterwards the fever cooled down. Once a resident of the Ashram received a telegram from Calcutta that his son was dangerously ill. He went to the Mother for permission to go there, but the Mother said, there is no hurry, he would be all right. He wondered, but after a few days, he got news that his son had been cured.

Many persons have noticed a strange fact that the appearance of the Mother changes now and then. Sometimes she looks supremely beautiful (like Maheswari), sometimes strong and forceful (like Mahakali), sometimes all golden (like Mahaluxmi), sometimes all white (like Mahasaraswati). About this Sri Aurobindo says : "Behind the physical body there are many forms and powers and personalities of the Mother."

Several persons have seen a distinctive aura around her. Sri Aurobindo, on being informed about it said, "In the Mother's aura there is the full play of lights and powers.... The Mother has certainly no idea of making people see it—it is of themselves that one after another, some 20 or 30 in the Ashram, I believe, have come to see."

Much more could be said about the personality of the Mother. If we go on relating these there would be no end. But there are other different aspects of her personality to which we turn.



## AS DURGA

According to Sri Aurobindo, "Durga is the Mother's power of protection". One who saves us from '*durgati*', i.e. all sorts of miseries, is Durga. She is the mother power of God working in all directions, hence depicted as having ten hands with ten kinds of weapons, to vanquish our enemy, the Asura or the adverse forces. In fact, she is the dynamism of the Supreme itself creating this world, maintaining and protecting all things and carrying us on through the spiral of an evolutionary process. She is the Para-Prakriti or the Prime Nature far above the world-prakriti or world-nature that we call by the name of 'nature', the inferior nature that blindly works according to the rules laid from above.

In the midst of this nature's laws and workings, the Mother sometimes condescends to come down herself for some special purposes, viz., to hasten the tardy process of evolution. Then it is that she manifests her various powers of protection by her all-powerful Grace that works beyond nature's routine.

The Mother has come down in human form at a new turn to the normal courses of life, by bringing down a newer consciousness. No one knows how her Power works, because that is not visible on the surface, but the effects can be noticed in many ways.

To mention some of her Powers or Shakti (Force)—her Yoga force, occult force, curing force, danger-removing force, fear-removing force, boon-giving force, knowledge-giving and Light-giving force, etc.

Once Dilip Kumar Roy had asked the Mother to show him



some practical evidence of her Yoga Force, and what happened will be seen from the following narrative.

"....So I have come to ask you very simply—but trenchantly—whether you can possibly give me a trial so as to convince me about the reality of your Yogic force....

"Mother smiled once more.

'I can try,' she said simply, 'You are at the Hotel? When do you retire for the night? At nine? Meditate at that hour in your room—try to open yourself to me and I will concentrate on you from here. Maybe you will get something which cannot be explained away even by such impressive names, scientific or otherwise'.

"The experience came in a most curious way. As after dinner I went up to my room in the Hotel, I sat down on the floor. It was quite cool with the fan whirling at top speed.... So naturally, I sat down to meditation in a flawlessly confident mood. I did indeed expect to see so many things: colours, some figures, with luck may be even a radiant form—who knows? But then, I told myself, I must be on my guard....

"Suddenly I found my body stiffening and I started perspiring profusely; then—to complete my discomfiture—my heart beat so fast that I got scared. What is all this? Suddenly I remembered and took the Mother's name. At once the palpitation ceased. But I was wet all over with perspiration, and the tension of my body increased till my muscles became so stiff that I felt a positive pain....I was convinced that a definite force was taking liberties with me—albeit in an almost impertinent if not lunatic way!

"Next morning, after relating to Mother the whole gamut of my curious experiences, I asked her why she had so oddly wanted to cause me this kind of meaningless pain when she could well have given me peace and joy and so many other things worth while.

'But I didn't want to cause you pain at all,' she laughed,



vastly tickled. 'Only, you were resisting, so my force could not give you the peace and joy which you would have felt if you had not opposed it tooth and nail, with all the weapons of your wise scepticism and assured ignorance. One must have trust in the Divine....But you need not worry, for I have found you quite receptive. I will say no more now. Go on with your meditation, my help will always be with you.'....

This is only one instance of the Mother's Yoga-shakti. With this special Power she knows whatever is happening while sitting in her own room in the second floor of the Ashram, and she perceives at a glance everybody's mind and thoughts when they approach her, although she says nothing. But she knows what is your need and what is necessary for you, and if you are sincere you will get it. If you knock at her door with a fervent and sincere appeal, the door will open and you will receive what you require.

The Mother's helping Power is indeed necessary for our proper guidance, in fact, we can do nothing without this help. But we must be sincere and reliant, keep some contact with her, remembering her at all times and calling her. When in any difficulty or obscurity, if you can call her quietly and persistently without getting upset and restless, then she will do whatever is necessary for you, because her Power is always ready to help. If you call her in real earnest, you will get the response. It does not matter in what way you call her, there must be sincerity in your call. Sri Aurobindo has assured us about this again and again, at different times :

"If you place yourself in her hands, she will not leave you."

"If you cannot do other things successfully, then call and still call."

"Be sure that the Mother will always be with you to carry you upon the path."

"The Mother's force is always there with you even when you do not feel it."

"Put all before the Mother in your heart so that her Light may work on it for the best."

"Go on without discouragement, recognising that the action



of the Mother's force is working through the difficulty even, and will do all that is needed."

These words of the Master were meant to be taken seriously. The miraculous curing of dangerous illnesses is one of the Mother's specialities. Countless persons can give authentic evidence about it. Many have been saved by her from untimely death, others from their fatal ailments. But, she has said, this Power can only act successfully where there is faith and confidence and inner openness. If you have any misgivings or doubts, it will probably not act. Dilip Kumar has cited one such incident, in his book, where he was himself present and invoked the Mother and saw an incurable case of coronary thrombosis getting permanently cured.

We personally know such a case, regarding Sri Jatin Das Gupta, 'Jatin-Da' of Calcutta, a sincere bhakta of the Mother, a simple-hearted man such as can rarely be found. He had a nephew who was like a son to him. This nephew was at a distant place and suffering from Duodenal ulcer. The ulcer suddenly got perforated, and in this serious condition he was brought to Calcutta for immediate operation. The surgeons looked grave after operation, they said that the ulcer has developed gangrene and there was little chance of life. But in the meantime Jatin-Da had wired to the Mother asking for her blessings, mentioning the case. The Mother had sent her blessings by wire. After this, Jatin-Da remained totally unconcerned, and even when the attendants came to say that the patient had no pulse, he did not show any anxiety and went on with his usual business. But after some hours the attendants found that pulse has returned and the patient even talked. The surgeons also were very much astonished. He was subsequently cured.

The Mother's power to rescue a person from danger is well-known to those who know and adore her. They all know that they have only to inform the Mother about it in a letter. If they are at a distance generally they do not get any reply. But they gradually find that the serious danger has abated, then it becomes trivial and finally vanishes.



Sometimes it so happened that the Mother had become cognisant of the danger even before any letter reached her, and she had already applied her Power to act. In this way she uses her rescuing force for her bhaktas both far and near whenever necessary.

But Sri Aurobindo has warned us that, because one happens to be the Mother's favourite, one should not expect that one will avoid all dangers. Dangers and difficulties will come to them as they come to all people, only that she will safely "carry one through and out of these", if you really rely on her and remain faithful to her.

That is why she has come amongst us, to save us from utter destruction, to make our life bearable, to make our quest for the higher consciousness easy. In former days, to gain spiritual knowledge and to be liberated from the bondage of ignorance, people had to leave their hearth and home and lead a severe ascetic life of tapasya. But now Sri Aurobindo and the Mother have made the path easy for us; you have not to abandon anything, only surrender to the Mother with sincerity and aspiration, call her unceasingly, direct your full attention to her, leave all into her hands, and she will take you to your goal. Only remember the Mother as much as possible and in all your activities. Gradually you will get the Divine knowledge.

This Divine knowledge is beyond our mental knowledge. But it cannot be achieved by your personal efforts alone, unless the Mother intervenes by her Grace and grants that to you. Before that you have to prepare yourself to receive it and be ready with your *adhar* or receptacle and that is where your effort, adequate sadhana and self-giving is necessary. There may be many obstacles and troubles, stumbles and blows, doubts and despair, resentment at unconditional self-giving, but these cannot be avoided, because in this way "things have to evolve under shock and stress". Yet, for that also you should depend on the Mother, she will see to everything, as you will not be left alone. As Sri Aurobindo has said, "Difficulties come and difficulties go, but she being with you, the victory is sure". You will then find



"her love enveloping you and carrying you in its arms God-words".

The occult Power of the Mother is obvious but she refuses to do any miraculous act, she does not like to disturb the balance or processes of nature. When she feels any urgency, she exercises her Power, taking care not to break the chain of nature's normal law of consequences.



## AS SAVITRI

The Mother is also Savitri. In sanskrit the word 'Sabita' means the source of Light, and one who is born of Sabita is Savitri. This Savitri has come down to us as the Mother. On this theme Sri Aurobindo has written his inner epic "Savitri", a legend and a symbol.

The legendary story of Savitri has been taken from the Mahabharata. Aswapati, a pious King, was childless. He invoked the goddess and did tapasya for ten years. Pleased at his tapasya the goddess appeared before him and agreed to take birth as his daughter. When this daughter was born she was named Savitri. When she had grown up she was asked by her father to choose her own spouse. She chose Satyavan, son of the blind King Dyumatsena who lived in the forest. Rishi Narada objected to this on the ground that Satyavan had only a year to live. But Savitri persisted in her choice and married Satyavan. Just after a year when Satyavan was collecting wood in the forest, he was struck by lightning and fell dead. Yama, the regent of death, came and took away Satyavan's life, but Savitri followed him, and she would not allow him to snatch the life away. Yama explained to her the inevitable law of death, and tried in many ways to persuade her to go back, but she was adamant. Finally, she won and Yama was compelled to give back to her the life of Satyavan. She came away with her revived husband and lived there where the sun never sets.

This well known legend has been seen by Sri Aurobindo in a new symbolic light. In his poem Aswapati stands as the representative of men on earth, Aswa or horse being the symbol of life. Aswapati's life of ardent tapasya, dealt in the early cantos of the poem, has an obvious similarity with Sri Aurobindo's own inner life. Just as the goddess consented to come



to Aswapati as his daughter so the Mother came to him to help him on the endeavour to bring down the Truth consciousness. Satyavan stands for human beings, who are originally the children of Satya or Truth, who are rapidly advancing towards the annihilation in their falsehood and ignorance and are practically almost dead, they cannot be saved except by the working of Divine Grace, which the Mother Savitri stands for. Here also Yama wants to give them their death but Savitri wants to give them a new life. There ensues a debate and struggle between the death-king and Savitri, between the adverse force and her Divine force. At last, the Mother wins, Satyavan, representing the dying men is saved, and will live in the world where the sun never sets.

The whole thing is a pre-vision of Sri Aurobindo. What he had seen with his poetic and yogic insight is going to be accomplished here in not too distant a future.

Apart from that, the poetry itself is unique in its style, image and language. The following few lines of "Savitri" are typical :

All mights and greatness shall join in her;  
 Beauty shall walk celestial on the earth,  
 Delight shall sleep in the cloud-net of her hair,  
 And in her as on his homing tree  
 Immortal love shall beat his glorious wings.

The curious fact is that Sri Aurobindo first started to write "Savitri" many years ago when he was staying at Baroda, and when he had no knowledge about the earthly existence of the Mother. He finished writing this great epic just before his passing away. All these long years he had been writing very slowly, a little at a time, and changing the lines frequently even up to ten times.

So it may be assumed that Sri Aurobindo must have seen that such a Mother like Savitri has taken birth somewhere on the earth, and that she would join him in the great work of saving mankind from ignorant and blind destruction. He must also have



known that he would disappear from the earth, and she would have to work alone. "The great are the strongest when they stand alone". He thus writes in "Savitri" :

A day may come when she must stand unhelped  
On a dangerous brink of the world's doom and hers,  
Carrying the world's future on her lonely breast,  
Carrying the human hope in a heart left sole  
To conquer or fail on a last desperate verge.  
Alone with death and close to extinctions' edge,  
Her single greatness in that last dire scene,  
She must cross along a perilous bridge in Time,  
And reach an apex of world-destiny  
Where all is won or all is lost for man.  
In that tremendous silence lone and lost  
Of a deciding hour in the world's fate,  
In her soul's climbing beyond mortal time  
When she stands sole with Death or sole with God  
Apart upon a silent desperate brink,  
Alone with herself and death and destiny  
As on some verge between time and Timelessness  
When being must end or life rebuild its base,  
Alone she must conquer or alone she must fall.  
No human aid can reach her in that hour,  
No armoured God stands shining at her side.  
Cry not to heaven, for she alone can save.  
For this the silent force came missioned down ;  
In her the conscious Will took human shape;  
She only can save herself and save the world.

What he had foreseen has come true, when he himself is no more. What he wrote has happened.

The same thing might be said from the Mother's side as well. She also knew what she is here for and what she has to do here. Several years ago she wrote in her Diary :

September 25, 1914.

"The Lord has willed and Thou dost execute :  
A new light shall break upon the earth,



A new world shall be born,  
And the things that were announced shall be fulfilled."

Several years went by after she wrote this in her own private book. After that, she came to Pondicherry, started her work with Sri Aurobindo. Later on Sri Aurobindo passed away leaving her alone. Her work increased, alone she worked, alone she fought, alone she conquered. The higher supramental Consciousness had to come down to earth. She then bravely announced on the Golden day of 29th February 1956 :

"Lord, Thou hast willed and I execute :  
A new light breaks upon the earth,  
A new world is born,  
The things that were promised are fulfilled".

She is certain about it. The Supramental has descended into the earth atmosphere. It is in action.

"The greatest event in the spiritual history of man has happened. The New Light has descended upon earth and has become the dynamic principle of its evolution into that over which the Light will reign for ever.... Therefore does the Mother prepare for the coming of the New Man, the new society, the New Civilisation, the New World and thus fulfil the Master's vision of the Future".



## THE MOTHER'S LIGHT

It is a light that only the inner vision can see. It cannot be expressed by words, cannot be imagined by the mind. Those who have felt it, they only know. "It purifies, illumines, brings down the whole essence and power of the Truth and make the transformation possible."

All the great souls of the world have spoken of the Divine Light, they have tried to describe it and asked us not to disbelieve its presence. As Sri Aurobindo puts it, "all lights are the Mother's Light put out from herself".

We have already spoken of the Mother's Powers. The Powers and this Light cannot be separated, just as the physical light and heat cannot be separated, although their functions are different and can be differently applied. Similarly we can get the help of the Mother's Powers, and also we can receive the Light if we aspire for it. But that aspiration must be at least as constant and ardent as we notice in trees and plants struggling to get sunlight. The Mother describes it thus :

"Have you not noticed in the forests how the trees and plants vie with each other, trying to reach the sunlight anyhow, by variously outstretching their branches and leaves, so that the sunlight might fall on them? That is the physical sign of their inner aspiration, they aspire for the light more strongly than human beings. They have this intense aspiration in their very physical element. And Light means the Divine, the sun stands for supreme Consciousness. Trees and plants of the vegetable kingdom are of course ignorant and blind and simple, but all the same they have a feeling for true aspiration in their inner consciousness, and that is why it is so strong and constant."



As the sun is the light-giver for the outer world, so the Mother is the light-giver for the inner world. If you want to remove your inner darkness and illumine your life with the Mother's Light, you will have to aspire strongly, sincerely and persistently. If you go on persevering in spite of all obstacles, sooner or later you will be flooded with this Divine Light and you will feel as if a thousand lamps have been switched on in a dark room, and in that resplendence your little ego-sense will no more be able to remain.

But in order to receive the Light and retain it, you will have to prepare yourself, acquire sufficient receptivity to be a ready and fit Adhar. For that you have to pass through ordeals, go through many vicissitudes, all sorts of troubles and dangers, humiliation and harrassments, failures and frustrations, before you become competent. But you must not be impatient, must not be afraid, must not despair and abandon the attempt. Sri Aurobindo says that you can attain to this without much difficulty if you cling to the 'sunlit path', that is to say, keep yourself cheerful and light-hearted, knowing that dangers and difficulties will disappear, always relying on the Mother in all circumstances, and keeping implicit faith in the words of the Master. "Difficulties come and difficulties go, but she being with you, the victory is sure". If you stick to this faith, you are sure to win. Not to rely on your own efforts alone, but to surrender to the Mother, to put yourself in her hands, is the right process. But it must be an entire self-giving, what in Sri Aurobindo's language is called 'integral'. When your surrender is real and abiding, then will this Divine Light come into you and stay.

This Light will open the closed door of your heart and enlighten your whole being. In the words of the poet, the insignificant dew-drop atop a small blade of grass aspires for the distant sun, and when the sun reaches with its rays into the heart of the dew-drop out of love, the dew dazzles with the light like a rare piece of brilliant diamond. The same thing will happen when the Mother's Light reaches you. With this light your vision will spread afar and cross the distant horizon, you will begin to see things as you have never seen them before. You will see life inside the lifeless object, beauty hidden inside



the apparently ugly, consciousness inside even the unconscious bit of wood. You will find love blooming inside the petals of flowers, you will find smile behind tears, solace behind sorrow, repair behind injury, gain behind loss. This will be a wonderful discovery, a supreme discovery. It does not depend upon how much learning or intelligence you may have, and in whatever outward circumstances you may have been placed.

Such is the Mother's Divine Light. How did it come to her? How could she be its source?

This is what Sri Aurobindo has said :

"The Mother's consciousness is the Divine consciousness, and the Light that comes from it is the light of the Divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth in all the planes, the mental, the vital, the physical. He will reject all that is undivine.... That is why I am always telling you to keep in contact with the Mother and her Light and Force, because it is only so that you can come out of this confusion and obscurity and receive the Truth that comes from above."

But some will say, of what use will this message be to me, and to all those that are in a hopeless position, all those that are unfortunate, wearied in mind and body, frustrated in their lives? How can they dream of the heavenly boon of such a Light? They will say, it is only for the fortunate few, not for us.

But the Mother herself had to pass through all these stages of distress and disappointment. She had to bear all troubles and tribulations. Therefore she has a right to say what she had said to questioners. "Hearken, listen to me—all you who are downtrodden, all you who are afflicted and think that you can never raise up your heads,—listen to one who was once a co-sufferer, who knows all your miseries and has real sympathy for you. She also had to suffer all those pains and miseries, she had to cross the cruel and limitless desert under the burning and blazing sun, she also had to live the life of utter loneliness, she had to taste the unbearable bitterness of destitution and poverty.



of the heart. She had to pass through unending doubts, heart-rending strifes and struggles... But she now says from her personal experience—there is no dark night that does not end in a clear dawn, rather the darker the night the clearer the dawn, there is no such mist that is not driven away by sunlight, there is no such tears that will not dry up with the smile of daybreak, there is no such winter that will not be followed by the spring.

“Even though due to destiny or due to your own fault you have fallen, still you should not be despondent, for God’s Grace and love will descend upon you even as you are. Now that you have been purified by the fires of adversity, who can prevent you from rising?

“When you are in the desolate and lonesome land, keep your ears open and you will hear the sweet summons of silence. Perhaps your ears were accustomed to outer flatteries, but now this deep bickering of silence will calm your soul. Wandering alone in the still and dark night, you will find some precious jewels here and there, collect them even in your penniless pocket, they will be of value. Only keep a sincere heart, you will get the very best amongst the worst.”

“Don’t fear darkness, don’t fear misfortune, for therein will shine forth the Mother’s hidden white light.”

“Don’t give way, hold tight, it is when everything seems lost that all is saved.”

In the physical world we see the play of colours, the sky is blue, and the sun has the white light that reaches us to keep us alive. The same thing happens in the spiritual world. Those who have attained to spiritual realisation say that the colour of the Eternal Infinite is blue, and the Divine Mother’s light is white that reaches us and keeps us alive. Sri Aurobindo also affirms that his own colour is blue, while the Mother’s light is white.

The Mother also has said that once you enter into the Light and then come out of it, you will find the physical sunlight comparatively dim and dark and powerless.



## THE MOTHER'S LOVE

"Love, in its essence, is the joy of identity, crowning in the Ananda of union." The Mother's love for the child is proverbial and providential. It is her love that keeps the child alive. The bhakta poet Ramprasad has sung, "Simply giving birth to a child does not make one a mother. It is her heart's love that makes her worthy of the name."

For the mother there can be no question of partiality. All children belong to her, all of them are equally entitled to get her motherly care and affection. But the love of the human mother is limited, the number of her children is also limited. On the other hand, the Divine Mother's love is unlimited and her children are also unlimited and of different kinds. As the Mother says—"All are children of the one and the same Mother. Her love is equally spread over all of them. But to each one she gives according to his nature and receptivity."

We all know in our own way what is love, and what is mother's love. But what is Divine Love?

To know that clearly we should refer to what the Mother has said about love and Divine Love.

"...Love is a supreme force which the Eternal Consciousness sent down from itself into an obscure and darkened world that it might bring back that world and its beings to the Divine. The material world in its darkness and ignorance had forgotten the Divine. Love came into the darkness; it awakened all that lay there asleep; it whispered, opening the ears that were sealed, 'There is something that is worth waking to, worth living for, and it is love!' And with the awakening to love there entered into the world the possibility of coming back to the Divine. The creation moves upward through love towards



the Divine, and in answer there leans downward to meet the creation by the Divine Love and Grace."

So there must be two sides in love for its fulfilment, one that moves from the creation towards the Divine, and the other from the Divine towards the creation, although it is one and the same thing. But this is necessary because the original source and its out-scattered particles must have a mutual attraction towards each other for union, and also between themselves. It is a regrettable fact that human love has been distorted due to its narrow and selfish motives and demands. In no other sphere except the human, you will find such distortion. As the Mother says :

"The movement of love is not limited to human beings and it is perhaps less distorted in other worlds than in the human. Look at the flowers and trees. When the sun sets and all becomes silent, sit down for a moment and put yourself in communion with nature, you will feel rising from the earth, from below the roots of the trees and mounting upward and coussing through their fibres, up to the highest outstretching branches, the aspiration of an intense love and longing—a longing for something that brings light and happiness...."

From the human side also this should be possible. In place of our selfish love it should be self-giving, self-forgetting, it should aim at giving away its all expecting nothing in return. The Mother herself has amply proved this. This kind of pure unselfish love, not for her own pleasure, but for manifesting the Divine Love, is what she had since her younger days. Thus she had written in her "Prayers".

"Love is nothing else than the tie which unites and holds together all the flowers of Thy bouquet. It is a role unobtrusive, modest, not recognised ; a role essentially unselfish, which only in this impersonality can find all its utility."

Further : "To manifest the Divine Love you must be capable of receiving the Divine Love. For only those can manifest it who are by their nature open to its native movement."



She has herself become this Divine Love and can dispense and manifest it all around, and she is sure about its action..

“Who can struggle against its omnipotent action ! It penetrates all, passes through all obstacles, whether it is the inertia of a heavy ignorance or the resistance of an uncomprehending ill-will . . . this splendour, becoming more and more powerful, will actively radiate over the whole earth and become perceptible to every consciousness . . . .”

With this Love in her, she has become the ‘Mediatrice’, the link between below and above, between us, earthly beings, and the Divine. Fortified with this love she has plunged into the very depths of inert and obscure Matter, into our pettiness and falsehood and inconscience, and wants to transform them by turning the earth consciousness towards the Divine.

That is her mission.

Rishabhchandra has explained this in his book “In the Mother’s Light”:

“...It is this love that is literally incarnate in the Mother—in her presence, in her carriage, in her words, in her gestures and in all her ways and dealings with men ; so much so that the word Mother has come to mean Love ; and to be near her is to feel that we are in the physical presence of the Divine Love itself, which is instinct with infinite Wisdom and vibrant with omnipotent force. Human faculties are much too limited to fathom the mystery of this Love ; They can only stand overpowered, thrilled, illuminated and influenced by it. It floods our being with its light and joy, and, healing us of all our ills and ailments and breaking as under all our bonds, liberates us into our essential purity and perfection.”

This is how the Divine Love is personified in the Mother. Because of this she can love all, forbear and pardon all faults, she is never displeased with anybody, she even forgives those who openly go against her and cause mischief ; even then she gives them an opportunity to correct themselves. She has an



endless patience and infinite mercy, like the Almighty God, for she is the Force and Ananda of God.

Human love, however lofty, cannot compare with this, although it has also these qualities hidden somewhere inside. As the Mother says, "...even in human beings the first contact of love does bring down something of its purer substance; they become capable for a moment of forgetting themselves, a moment its divine touch awakens and magnifies all that is fine and beautiful. But afterwards there comes to the surface the human nature, full of its impure demands, asking for something in exchange, bartering what it gives..."

There is also another mistake that we often commit. We think it is my love, it is your love or his love. But it is not so. It is nobody's attribute or creation. It comes from above, and when it finds its way into your consciousness, you begin to feel as if it has grown out of yourself although it is really a higher force.

"Love is one of the great universal forces; it exists by itself and its movement is free and independent of the objects in which and through which it manifests. It manifests wherever it finds a possibility for manifestation, wherever there is receptivity, wherever there is some opening for it. What you call love and think of as a personal or individual thing is only your capacity to receive and manifest this universal force. But because it is universal, it is not therefore an unconscious force; it is supremely conscious Power. Consciously it seeks for its manifestation and realisation upon earth; consciously it chooses its instruments, awakens to its vibrations those who are capable of an answer, endeavours to realise in them that which is its eternal aim, and when the instrument is not fit, drops it and turns to look for others. Men think that they have suddenly fallen in love; they see their love come and grow and then it fades—or, it may be, endures a little longer in some who are more specially fitted for its more lasting movement. But their sense in this of a personal experience all their own was an illusion. It was a wave from the everlasting sea of universal love."



This is the real nature of love. When it is earthly and human, it fades sooner or later. When it is love divine it stays and grows, because there it can fulfil its purpose, which is to unite the created with the Creator, the original with its fragments, to bring forth a communion between heaven and earth.

Divine Love may find its place also in human beings. In a very few it is evident from the very beginning, as in the case of the Mother, who was practically born with this. In some other people their human love being struck with its smallness, suddenly turns round and is uplifted into love for the Divine or Divine Love, as had happened to Bilwamangal. With this love they cannot but work for the Divine, that is to say, with their superior consciousness filled up to the brim with Divine Love they attract us earthly beings, and by that love change our consciousness into something higher than what it is now. This is what the Mother is doing.

It is her love that has gathered so many men into her fold, given them shelter and protection, and led them to the path of higher consciousness. Even people outside the Ashram, thousands of them, are getting that benefit from a distance. She had expressed this wish long ago, "to become more and more this link, this tie, assembling the scattered fragments of Thy consciousness and enabling those fragments, by grouping them, to reconstitute better and better Thy consciousness, at once single and multiple...."

And that is what we are, scattered fragments, which she will one day make whole.



## THE MOTHER'S BLESSINGS

The Mother gives her 'blessings' to all who ask for or require it. She has her own method of giving her blessings—through flower. It is one of God's own methods, of sending to this troubled earth His gift of innumerable varieties of flowers, which have no other function except to bring joy and hope and solace to the people, by their beauty and fragrance. That is why we find flowers everywhere, the free gifts of God's blessings.

The Mother herself adores flowers, and she has established a special department of Flower Service. There are several big gardens, the Ashram's property. There are plants and varieties of flower beds, even lily ponds in almost every house belonging to the Ashram. In the main Ashram building itself you will find wall sides and available corners full of shrubs and plants and creepers, laden with flowers of variegated colours, throughout the year.

From all the gardens basketful of flowers are daily sent for the Samadhi of Sri Aurobindo and also to the Mother who distributes them as blessings.

Every flower has its own language which it manifests by its particular colour and scent. It has only one message of truth in its life, and it depicts that in such a way that there can be no misunderstanding about it. Besides that, a flower's heart is always open, so that you can give any special meaning to it, and it will faithfully convey that meaning for whom it is meant, and repeat the same meaning whenever he looks at it. Therefore it is said, whatever you want to say, 'Say it with flowers'.

The Mother feels that she can more easily communicate her



consciousness through a flower. Although a flower has no mind, it has a receptivity by which it can take up quite your psychic consciousness. When people come to her and offer her flowers, their exact attitude is conveyed by those flowers. And when she herself gives them flowers, she conveys a particular meaning of her unspoken blessings through them. Those who have the proper receptivity understand it, they keep them with reverence.

The significance of giving and sending flowers is that they carry not only the general and usual blessings of the Mother, but also very helpful and valuable tidings and force and healing power, Sri Aurobindo himself has written about it: "That is indeed why the Mother gives flowers not only as a blessing but as a help in illness."

The Mother has given special spiritual significance to flowers, and a booklet has been published bearing those meanings for the different varieties.

We give below some of the common varieties :

- Rose red — Divine Love.
- Rose white — Purified Love.
- Rose yellow — Quest for God.
- Lotus red — Sri Aurobindo's Symbol.
- Lotus white — Divine Grace.
- Jasmin — Integral purity.
- Kadamba — Supramental sun.
- Chrysanthemum — Life energy.
- Zinnia — Endurance.
- Dahlia — Dignity psychic.
- Sunflower — Consciousness turned towards supramental.
- Hibiscus — Consciousness one with the Divine.
- Lemon flower — Chastity.
- Gaillardia — Success in future.
- Dianthus — Collaboration.
- Euphorbia — Concentration.
- Canna — Emotion centre.
- Petunia — Enthusiasm.
- Begonia — Balance.



Magnolia — Wakefulness.  
 Allmanda—Mental victory.  
 Datura — Tapasya.  
 Daisy — Integral simplicity.  
 Siris — Wisdom.  
 Water Lily — Wealth.  
 Grass flower — Repentance.  
 Gold mohur — Realisation.  
 Bougainvillea — Protection.  
 Shefali — Aspiration.  
 Orchid—Attachment to Divine.  
 Geranium — Spiritual happiness.  
 Babul — Knowledge.  
 Poppy — Restfulness.  
 Henna — Energy for the Divine.  
 Madhabi — Spiritual success.  
 Malati — Rising star.  
 Champa — Supramental realisation.  
 Marigold — Humility.  
 Bela, Juthi, Mallika, Kamini—Psychic purity.  
 Pomegranate — Divine Love.  
 Tulsi — Bhakti and Prayer.  
 Leaves of Bilwa — Puja.

Especially she receives and gives flowers to everybody on their birthdays. To get this special blessing from her hand devotees from outside, even from distant places, go to the Ashram.

Apart from that, she gives flowers to all on the four Darshan days of the year (February 21st, April 24th, August 15th, November 24th). Great number of people assemble to participate in the function and have the Mother's Darshan. They all receive flowers in abundance. These flowers they carry with them and distribute among friends. Also the inmates of the Ashram send flowers in envelope to their friends and relatives. All these flowers carry the Mother's blessings, so that her blessings are spread all around reaching almost every land. She blesses all humanity.



During other special occasions also she distributes flowers, such as on the 4th April (on this date Sri Aurobindo landed at Pondicherry), on Astami Puja, Vijaya, Kali Puja, Laxmi Puja, Saraswati Puja, Christmas and New Year's day.

The flowers given by the Mother have a dynamic force acting through them. But to get the full benefit one must have faith and confidence, then only the force acts.



## THE MOTHER'S GRACE

What is Grace? It is something beyond logic as we know it. Perhaps even if you have not deserved it, you suddenly find that it has come to you without intimation as God's boon. You cannot claim it nor ask for any reason. It has no reason to give, it does not act according to any man-made rule, it is superior to all rules and laws.

Grace is akin to love. Because of the presence of love and grace in this world is our life worth living, otherwise it would have been intolerable.

The original source of love and grace is from above. But grace is one step ahead of love and compassion. It is a special power of the Divine consciousness that works for us mortal beings to save and protect and uplift us.

The whole world follows the strict laws of universal nature without deviation. Nature must have its way in everything. Only where the Divine Grace or the Mother's Grace comes into play, it surpasses all laws and creates an exception. So it is spoken from ancient times that where God's grace intervenes, the dumb can speak, the cripple cross over the hill. Even the sinner and profligate can be endowed with God's grace, as we know regarding such persons as Bilwamangal, Jagai Madhai, St. Augustine, and many others known and unknown.

But the Divine Grace has certain inner conditions before it can act. It must have a giver and a receiver, and the receiver must have some receptivity, somewhere. This condition is called 'State of Grace.' The state of Grace is prepared in the individual "often behind thick veils by means not calculable by the mind, and when the state of Grace comes, the Grace itself acts."



It is to bring down this Grace upon earth that the Mother has come here. According to Sri Aurobindo :

".....She is working here in the body to bring down something not yet expressed in the material world, so as to transform it here—it is so that you should regard her as the Divine Shakti working here for that purpose."

When this Divine Grace acts, what happens? Transformation, a change in the whole being. It changes the nature and outlook ; by degrees a change comes in the mind, life, and even in the body. But no change may come in the outward circumstances, which may even remain poor and full of difficulties. But since your destiny will change, your mental attitude will change, you will easily pass through all by the power of Grace. You will be safe and free from all fear and anxiety and distress. Listen to what Sri Aurobindo has said in his book "The Mother" :

"... When the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers.... Its touch can turn difficulties into opportunities, failure into success, and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible."

Devoid of all fear and apprehension, you will be a changed person. You will begin to live in peace and joy and light and Ananda. The narrow ego-sense and selfish mentality will vanish, for you will realise that everything belongs to the Divine including yourself.

This is of course hard to believe for an ordinary person of even an aspirant. He will say that if the Divine Grace can do everything, what value has my individual strength and effort? Why am I endowed with an individual energy and power? Can I not secure anything with my own personal attempt? Should I have no confidence in myself?



To all such questions Sri Aurobindo gives a characteristic reply :

“There is nothing unintelligible in what I say about strength and Grace. Strength has a value for spiritual realisation, but to say that it can be done by strength only and by no other means is a violent exaggeration. Grace is not an invention, it is a fact of spiritual experience. Many who would be considered mere nothings by the wise and strong have attained to Grace. Illiterate, without mental power or training, without strength of character and will, they have yet aspired and suddenly or rapidly grown into spiritual realisation, because they had faith or because they were sincere—I do not see why these facts which are facts of spiritual history and of quite ordinary spiritual experience should be discussed and denied and argued as if they were mere matters of speculation.

“Strength, if it is spiritual, is a power of spiritual realisation ; a greater force is sincerity ; a greatest force of all is grace—I have said times without number that if a man is sincere, he will go through in spite of long delay and overwhelming difficulties. I have repeatedly spoken of the Divine Grace. I have referred any number of times to the lines of the Gita : ‘I will deliver you from all sin and evil, do not grieve’.”

Thus grace is more powerful than our personal strength and effort. We must of course exert our strength, but for the final result we should rely on the grace, which, when it comes to our help, makes everything easy. But we cannot claim it or fix any time limit for it, for it will come by its own way and at its own time.

But how does the Divine Grace or the Mother's Grace come and work, what is its *modus operandi*? Sri Aurobindo has written about it in some detail :

“I should like to say something about the Divine Grace—for you seem to think it is something like a Divine Reason acting upon lines not very different from those of human intel-



ligence. But it is not that.... It is a power that is superior to any rule, to the Cosmic Law—for all spiritual seers have distinguished between the Law and Grace. Yet it is not indiscriminate—only it has a discrimination of its own which sees things and persons and the right times and seasons with another vision than that of the mind or any other normal Power.

"It works in its own 'mysterious' way. At first it usually works behind the veil, preparing things, not manifesting. Afterwards it may manifest, but the sadhak does not understand very well what is happening; finally when he is capable of it, he both feels and understands or at least begins to do so...."

"But one can't demand Grace as a right and privilege—for them it would not be Grace. As you have seen, one can't claim that one has only to shout and the answer must come. Besides, I have always seen that there has been really a long unobserved preparation before the Grace intervenes, and also, after it has intervened, one has still to put in a good deal of work to keep and develop what one has got...."

"There can be no doubt about the Divine Grace. It is perfectly true also that if a man is sincere, he will reach the Divine."

Sri Aurobindo and the Mother have both said that Grace is for everybody, not only for the selected few. But you must have earned the receptivity and capacity for it, must have the 'State of Grace.' There must be an inner preparation.

How can I prepare myself? Only two things are necessary—a burning aspiration and sincerity. You must aspire and implore, dedicate yourself to the Divine or the Mother, and call for the Grace. No other tapasya is necessary. All else will come in its wake—faith, devotion, love, reliance, surrender.

The first thing is a firm belief and confidence. Belief will bring forth devotion, love and every other thing. Surrender means unconditional self-giving, saying, "I leave all to you, do whatever you like with me," or as Sri Ramakrishna said 'like a baby cat', only calling and calling for its mother till she comes. Sri Aurobindo has also stressed on this point, saying that "the



decisive touch of Grace comes most easily to the 'baby cat' people." He calls it the sunlit path of Reliance.

But to take to this form of sadhana you should make a habit of constantly remembering the Divine, whether you are sitting or working, eating, resting or even sleeping. The habit will take some time to form, but if the aspiration is intense, it will come of itself. Simply remembering only at the time of meditation or leisure hour will not do, the movement must constantly go on within your mind, whatever you might be engaged in outwardly. It naturally comes to those who have got the call, and if you are inclined towards this, you must have had the call. Sri Aurobindo says, "He who chooses the Infinite has been chosen by the Infinite." The Mother also stresses on this point, saying, "Never forget this : if you have thought of the Divine, it is because the Divine has thought of you ; if you have chosen the Divine, it is because the Divine has chosen you. And once you are chosen, you are sure of your affair."

So it is not an one-way affair. Sri Aurobindo has clearly said, "To walk through life armoured against all fear, peril and disaster, only two things are needed, two that always go together—the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender."

Hence it is a question of reciprocal calls, one from above and the other from below, a descent and an ascent.

On your side, the inner state will have to be gradually built up within yourself. It cannot be done in a hurry, a steady effort for a long period may be necessary. The most important part of that effort is to silence the mind. The mind itself does not create thoughts, it is like a vessel or a pool where waves of thoughts are continually coming and going, causing non-stop ripples there, so it is never at rest. This restless mind must be quietened, at least for some time, so that it becomes free of all thoughts. Let the moon from heaven reflect itself with its unbroken image in your calm and unruffled pool, then the reflection will be perfect and undistorted. Make your temple clean of all dirt and rubbish, so that your God can easily enter and



stay there. When you have quietened your mind, even if some stray thoughts appear in the outer part, do not allow these to enter inside. Keep yourself aloof, then these will vanish like a passing cloud. When the mind has become steady and calm, keep it wide open towards the Mother imploring for her Grace.

This is difficult, but certainly within the range of possibility. When the Grace becomes ready for you, this condition happens quickly. Even in ignorant and illiterate God-loving people it happens, for in their own way they know how to still the mind.

But there is something else to be careful about. When your mind is vacant of thoughts, some undivine forces may take this opportunity to enter there and try to divert you from the path. So you must be vigilant and use your power of discrimination. There must also be no slackening in your aspiration for the Grace, which should be ever-new and burning, for you do not know when the Grace may appear. You must therefore keep yourself ready and receptive.

Another thing to be borne in mind is that there may be a gap between the giving and the receiving. It is not very difficult to implore the Mother and arouse her compassion sufficiently to make her send her Grace to you. Yet there may be a delay in your receiving it, because the vessel is not yet fit, there is still some imperfection, impurity and insincerity lurking there, and it is still narrow. It is not a question of receiving the Grace simply by close physical contact. One may not receive it even after a constant physical contact. On the other hand, one may receive it living far away from her but keeping an inner contact all the while.

When you receive the incalculable Grace, all else is plain sailing. It will quicken in you the whole process of evolution. What could have been achieved after several births, will be achieved here and now in this life. The Grace will lead you



to your ultimate goal. It is like the difference between travelling on foot and being carried over quickly by an aeroplane.

But you should remember this : the Grace is not for your personal benefit only. Empowered and enriched with the Grace, you must proceed further, help in the Mother's work and God's own work, to utilise your new power by working for the Divine.



## ON THE MOTHER'S SERVICE

We are all born in this world to work here. Work we must. None can live without any work. But work for what, for whom? Is it solely for ourselves? Is it for 'me' only? We work all along the present life and die, to be born again to work with a different 'me', so it cannot be for this 'me' or that 'me.' Then what is the purpose of all this work? What is the purpose behind this creation that is always active? These questions, once raised, are not easy to answer.

Science has not so far given any satisfactory explanation. Sri Aurobindo has pointed out that the main purpose of creation is a gradual evolution of consciousness, from below upwards. To carry on this play the original Divine Consciousness 'involved' itself in the inert inconscient Matter, a solid mass of burning stuff that was somehow ejected and thrown out of the sun. This burning mass gradually cooled down to form the earth for the purpose of the play of consciousness. On this cooled earth first appeared green algae and plants, and the vegetable kingdom was born with some inkling of a hidden consciousness. Then gradually the animal kingdom began to appear, with various small and big animals, in whom the consciousness became prominent, but still without the mind. After that appeared the human being having both life and mind. Up to this we can follow the course of gradual evolution. But the play does not end here, and our human mind is not the last word. From this mental man will grow some sort of a superman with a supermind.

But, he further says, now that God has given us a mind with all kinds of mental powers. He has also given us some option and an ability to help in the play of further evolution



of consciousness and hasten the process. This is a unique opportunity for us to join in the Divine work, but He does not force us to do it, we are given a free choice to go our own way, and He has also given us the intellect to judge for ourselves.

This is then the essential thing that we should try to do to arouse the still obscure and dormant consciousness more and more and remove the original inertia.

In fact we are already doing that to some extent although perhaps unknowingly. As we grow up from childhood to manhood, we make ourselves more and more conscious as the years pass. Only we think that this is for our personal gain. We engage our intellect towards that direction, utilise our consciousness for personal benefit, only to find that our calculation very often fails.

This ego-centric or personal outlook has to be changed. The idea of personal gain is a myth. It is God's work or the Mother's work that we do. In fact we do nothing out of our own will, we are led to do it by the drift of circumstances, that is to say, we are meant and directed by the Divine Will to act accordingly. The impetus comes from there, although we think that it is done by our own cleverness and capacity. That is a wishful thinking which should be avoided. In fact, we very often find that when we undertake to do some work, even some very strenuous work, we unexpectedly get the requisite strength to do it. Where does it come from? Not from ourselves. "Our strength is not our own but given to us for the game that has to be played, the work that we have to do. Above us, within us, around us is the All-Strength and it is that that we have to rely on for our work." It is the Divine's work, and we get the requisite strength from the Divine.

Hence we must accept the real truth and humbly surrender to the Mother, thinking that it is all her work, not our own.

The Mother herself expressed a similar idea from her early days. She wrote in her diary :



"O Lord, my sole aspiration is to know Thee better and serve Thee better every day. What do the outer circumstances matter? They appear to me every day more vain and more illusory, and I take less and less interest in what will outwardly happen to me; but I am more and more intensely interested in the only thing which appears to me important: to know Thee better in order to serve Thee better. All outer events must converse towards this goal, and towards it alone; and for that all depends upon the attitude we have towards them. To be constantly in search of Thee in everything, to will, to manifest Thee better in every circumstances; in this attitude is to be found supreme Peace, perfect serenity, true contentment. In it life blooms, widens, spreads out so magnificently in such majestic surges that no storm can any more trouble it."

Of course we cannot expect that such lofty ideas will come to us at once and change our fixed notions and habits. But if we decide to change this mental habit and begin to nourish this new idea, it will gradually settle down. As Sri Aurobindo has said :

"At first one must put one's will in union with the Mother's will knowing that it is an instrument only and it is the Mother's will behind that alone can give the result. Afterwards when one becomes conscious fully of the Mother's force working within, then the personal will is replaced by the Divine."

It is true that whatever you might be doing, it is the Mother's work and not your own, because you had been predestined to do that particular work, you had been chosen for it. The Mother says that for each separate person a separate work has been set apart, and that work only he or she can do and no other. All works have been allotted to all persons from above.

Don't think that the Mother's work means something special, apart from the work that we do in ordinary life. Don't think that you will have to abandon these ordinary activities in order to be a proper instrument for some kind of real work for



the Mother, that there must be something superior than all this. It is not so. If you think a little deeply you will find that every work that you do can be and is really the Mother's work.

You might say that you are engrossed in your routine work ostensibly for the maintenance of your family, so how can that be taken as the Mother's work? But your family also is the Mother's, they are necessary to continue the race so that the process of evolution can proceed through generations, and you have been given charge to maintain them. So it is also the Mother's work after all. If you take up this attitude, then all those tiring thoughts that you have been bound down by iron chains to the family and have to toil hard just to feed these people, etc., all that will vanish. You will know and feel that you are doing everything as part of the Mother's Service.

Or perhaps you are a scientist and a discoverer. You think that the discovery is yours. But a conscientious scientist never says that; he says that the idea came to his brain accidentally. That is exactly so. In the course of evolution and the unfolding of nature's mysteries, the time had been ripe for such a new discovery, so it was suggested by inspiration through the scientist's brain and the truth was discovered. The scientist was only an instrument for the Divine's or Mother's work.

Or perhaps you are a big businessman. A thousand hands are working under you. You think that you are their master and sustainer. But the truth is that they are all the Mother's children, and you have been chosen by the Mother to provide for them, you are the appointed care-taker.

If you are a national leader, you think that you are doing a lot of self-sacrifice for the people of the land, but that is also Mother's work, you are only chosen to do it.

If you are a cultivator, you till the land, sow the seeds, and when the corns grow there you think that you are the producer of the crop, but actually the Mother produces it for her children, you have only been employed to assist in the work.



Whatever you may be, a professional man, a clerk, an engineer, a doctor, or a craftsman, remember that the vocation was selected from above, it is all Mother's work.

Small work and big work makes no difference before the Mother, all are of equal importance to her. However small your work, you should not think it to be insignificant, as it has some particular value in the Mother's eyes. However big or ingenious the work you might be doing, don't be proud over it because in the Mother's eyes its importance is the same as what everybody else is doing. The trouble comes when you think that the work is your own. So the Mother has said: "If people could stop speaking of the work as their work, it would put an end to a lot of trouble."

Regarding the question of earning money, people think that if you want to lead a spiritual life you should have no dealings with money. But the Mother says that is not necessary, since you earn for the Divine. Only think that you earn not for your own self, it is all Mother's money that you earn; so keep account of it, and never spend it carelessly.

Look upon yourself as the Mother's trusted treasurer. As Ramprasad has sung, "Make me your cashier, Mother, I won't be unfaithful." Earn money and spend it for right causes, build beautiful houses and gardens if you have plenty but don't think that you are the glorious owner, for the whole earth is the Mother's property and everything on earth belongs to her, you have only enriched her property. Even if you establish a Kingdom it should be in the Mother's name. The great Ranjit Singh created an empire in his Guru Nanak's name, he was only the keeper, *Sarkar*. The great Maharastra leader, Shivaji, did the same, he fought and won in his Guru's name. That should be the proper attitude. There should be, as Sri Aurobindo has said, "a calm content and disappearance of egoistic attachment to the work and its personal results, but at the same time a great joy in the work and in the use of the capacities for the divine purpose."



Truly speaking, it is a matter of right and wrong psychology. You only think that it is your own life, own family, own house, own work, own everything. But instead if you now think differently, you will come to the right conclusion that nothing is your own. For the Mother Power of the Almighty has created the world, created all of us, and has so ordained that we must eat to live and live to work, and for that she has placed all these various kinds of work at our disposal. The work will go on in spite of you. It is only out of conceit that you think that it is your own work and that you are indispensable. This 'my own' sense has been introduced into us from our very childhood by our parents and the environment. If we had been trained from the beginning that this ego-sense is wrong, we could have grown up with a different attitude. The children of the Ashram are having this proper training, and one hopes that when they grow into manhood they will be different from us.

But we can correct our attitude even now. For that a new habit of discrimination is necessary with a constant remembrance of the Mother. If you go on like that expecting all the while that you will receive the Mother's help for this change, you will gradually begin to feel that there is working inside the Mother's force and guidance. Understanding will come to you that you are but an instrument for the Mother's work. You will be free from egoistic motives, free from self-will and self-assertion.

In the Ashram itself, as we have said, the same principle is followed. Man or woman, everybody has to do some work, appointed by the Mother, 'in the Mother's service' without pay; they know that they are all doing the Mother's work, and they are happy. No one is idle.

Jogananda once came to Pondicherry, an unknown person. He had been a sadhaka under his Guru since his boyhood and doing intensive japa and arduous sadhana. He wanted to be admitted into the Ashram. Sri Aurobindo wrote: "Tell him that our Ashram is not like the others, our aim is neither to be Sannyasi nor to achieve Moksha. Our principle is to attain to



realisation through work; work should be done as a preparation for that, and that is the rule here. The work may be monotonous and uninteresting for him, it is completely different from the process he is following. If he is willing to give up all that and agree to work according to our rules, then only he can stay." Jogananda agreed to that condition and since then he has been staying in the Ashram.

Nalini Kanta Sarkar, a litterateur and reputed singer of humorous songs, is a family man with two daughters. He was once a revolutionary. He wanted to take shelter in the Ashram, and he was granted shelter by Sri Aurobindo on condition that he would agree to do some work. He himself and both his daughters are working in the Ashram Press, a pretty hard job, but they are very happy.

Whether in the Ashram or outside, work is itself an effective form of sadhana, if done in the right spirit. If there is complete sincerity, and one constantly remembers the Mother and opens oneself to her, then gradually through the consciousness of doing the Mother's work a higher consciousness will descend, and change your whole being.

Moreover, if you can maintain this spirit, you will derive some special benefits that can never be attained otherwise. To enumerate some of these :

All your tendency to greed, envy, jealousy, grudge, ill-feeling and competitive eagerness that are associated with work and business, all that will subside. The reason is that there will be no more any question of personal loss or gain, you will be doing the Mother's work to the best of your ability. So there is no quarrel also.

There will be no jubilation over success, nor any depression over failure. You will remain unaffected by both. Because you will feel that it is Mother's work, and she knows that you have done your best, success or failure depends upon her. You will have an unperturbed equanimity.



You will never take recourse to any deception or cheating or malpractice, that people generally resort to when they think that they might gain by that. Whenever you also will be tempted to take that course, you will remember that the Mother will not approve of it, so you will refrain from all that, you will remain straight, honest and never will be false.

You will find the true meaning and aim of your life. In ordinary life you generally wonder, what is the utility of this fruitless labour day after day without a break, what will be the ultimate gain, who will reap the benefit, who will be grateful to me for this, etc. But now you will be convinced that what you are doing is Mother's work, it is for the Mother and for nobody else, and you are here to do it.

The fear of death will vanish. You will know that the Mother's force is protecting you, and as long as you are necessary for the Mother's work in this life, you cannot die. Whatever the astrologers and their horoscopes say will not be binding, if the Mother so wishes. Hence all your weakness and nervousness and fretful thoughts about death will vanish. You will think of death no more, but only of the Mother's work. Fear of disabling illnesses will also disappear.

But such an attitude cannot be truly established in a short time, persistent effort may be necessary. Simply a mental resolution or haphazard efforts at opportune moments will not do. Lest you forget, you will have to remember it again and again and even if there is a gap, to remember it anew and correct your mistake. You should learn to offer even the smallest bit of work to the Mother. Then you will eventually feel her presence and guidance.

It does not matter if your capacity is limited and your work meagre. It does not matter if you are a small person doing small business. If you are sincere in your work and do your best, that is enough. The Mother does not want more than you can give, but not less either. The value of the work is not measured either by quantity or quality. As the Mother herself



says, it is measured by "a law or attitude, of a constant and general consciousness, something which is not at all expressed by formulas but which is lived.... It is then that the rules of conduct having at their base a perfect personal disinterestedness should assume all their values."

Now look ahead! There is the potent and living example before your eyes, the embodied Mother Herself. She is now advanced in age, but she is still at work, unceasingly, throughout the day and night—not for herself, neither for name, because in all her organisations she puts the name of Sri Aurobindo and avoids her own—her toils are for you only. Try to realise this, try to follow her, join in her work, help her and help your own true consciousness to flower.

When this happens the present conditions will change, a new Light will appear and the earth will be like heaven.

To bring that change nearer is the Mother here.

Victory to the Mother!



## WORDS OF THE MOTHER

Everything will come in its time; keep a confident patience and all will be alright.

\* \* \* \*

Even if things are not as they ought to be, worry does not help to make them better. A quiet confidence is the source of strength.

\* \* \* \*

Establish a greater peace and quietness in your body that will give you the strength to resist attacks of illness.

\* \* \* \*

I am asking only the sacrifice of the ignorance, the unconsciousness and the limitations of the ego—but for what a marvellous incomparable gain !

\* \* \* \*

All difficulties are solved by taking rest in the Divine's arms, for these arms are always opened with love to shelter us.

\* \* \* \*

There is no better way to show one's gratefulness to the Divine than to be quietly happy.

\* \* \* \*

Always joyfully accept what is given you by the Divine.

\* \* \* \*

To smile at an enemy is to disarm him.

\* \* \* \*

Self-mastery is the greatest conquest, it is the basis of all enduring happiness.

\* \* \* \*

To be concerned for one's happiness is the surest way of becoming unhappy.



When we can bring peace in our cells we are cured.

\* \* \* \*

As yet happiness and good health are not normal conditions in this world. We must protect them very carefully against the intrusion of their opposites.

\* \* \* \*

Our trust in the Divine must not depend upon outward circumstances.

\* \* \* \*

To understand the Divine we must have no more preferences.

\* \* \* \*

Think of the Divine alone and the Divine will be with you.

\* \* \* \*

To work for the Divine is to pray with the body.

\* \* \* \*

When we have made a decisive spiritual progress the invisible enemies of the Divine always try to have their revenge and when they cannot injure the soul they strike the body, but all their efforts are in vain and will finally be defeated as the Divine Grace is with us.

\* \* \* \*

It is in proportion to our trust in the Divine that the Divine Grace can act for us and help.

\* \* \* \*

The mountain path leads always in two directions, upward and downward—all depends on what we put behind us.

\* \* \* \*

Each victory we win over the obscure physical Nature is the promise of a greater one to come.

\* \* \* \*

To conquer a desire brings more joy than to satisfy it.

\* \* \* \*

Let us be always very careful to avoid all that might encourage in us the spirit of display.

\* \* \* \*

A noblest courage is to recognise one's faults.

\* \* \* \*

To be above offence or insult makes one truly great.



To speak always the truth is the highest title of nobility.

\* \* \* \*

Good taste is the aristocracy of art.

\* \* \* \*

There is no end to the wonders of the Universe. The more we get free from the limits of our small ego, the more these wonders disclose themselves to us.

\* \* \* \*

Each new dawn brings the possibility of a new progress.

\* \* \* \*

We move forward without haste, for we are sure of the future.

\* \* \* \*

One grows into the likeness of what one loves.

\* \* \* \*

We are always surrounded by the things of which we think.

\* \* \* \*

Our consciousness is like a young bird; it must learn to use its wings.

\* \* \* \*

Day and night constantly the Presence is there. It is enough to turn silently inward and we detect it.

\* \* \* \*

In sincerity is the certitude of victory. Sincerity! Sincerity! How sweet is the purity of thy presence!

\* \* \* \*

There is a great beauty in simplicity.

\* \* \* \*

To know how to wait is to put time on your side. With patience one arrives always. A persevering will surmounts all obstacles.

\* \* \* \*

Do not act under an impulse. An impulsive person who cannot control himself has a disordered life.

\* \* \* \*

Perfection is not a maximum or an extreme. It is an equilibrium and a harmonisation.



\* \* \* \*

The nobility of a being is measured by its capacity of gratitude.

\* \* \* \*

Sobriety has never done harm to anyone.

\* \* \* \*

The world is deafened with useless words.

\* \* \* \*

O Lord, in the depth of all that is, of all that shall be, is Thy divine and unvarying smile.

\* \* \* \*

Endure and you will conquer. The Lord is with you.

\* \* \* \*

Love will be the final victor.

\* \* \* \*

It is not what one sees or hears that one loves. It is Love that one loves through the forms and the sounds. And the most perfect love, the most lovable love is the Lord's Love.

\* \* \* \*

The Lord is with those who love the Truth and His Power helps them to conquer.

\* \* \* \*

Lions are indeed very nice; I have always at least one lion with me, but not physically because people are too frightened and their fear makes a mess.

\* \* \* \*

The worse the circumstances the greatest the Love of the Lord. Think only of the Lord, concentrate only on the Lord and you will feel that to be near Him compensates all possible miseries, even the physical ones.

\* \* \* \*

You can be sure that the best possible will happen and that the whole world is going as quickly as possible towards its golden transformation.

\* \* \* \*

One thing you must know and never forget—it is: all that is true and sincere will always be kept—only what is false and insincere will disappear.



We must and we will conquer, even if we have to fight again and again. I am never discouraged and ask you also not to be—because the Divine's final Victory is certain.

\* \* \* \*

No child of mine can be a Zero; in fact, each one of my children has his or her place and special mission to fulfil. I love them all equally and do for each one what is truly needed for his or her welfare and progress, without any preference or partiality. As for the attacks, it is a long-standing affair and it may not be easy to make them stop at once but one day they will have to cease. And meanwhile they can be made shorter and less acute, by keeping faith in my promise and calling for my help that is always available.

\* \* \* \*

The world is as it is—full of smallness and obscurity. The Divine alone is Light and Vastness, Truth and Compassion. So, take refuge in the Divine and do not care for the smallness of the world, do not let it disturb you. Keep only the Divine Presence in you with Its peace and quietness.

\* \* \* \*

Do not give up the enemy (the adverse forces)—resist—I am with you for the fight and we must conquer.

\* \* \* \*

There is only one Truth as there is only one Divine.

\* \* \* \*

Keep sheltered in my arms—they will protect you against everything. Open to my help, it will never fail you.

\* \* \* \*

Do not let the mud of ugly thoughts and low feelings stain your consciousness and take you out of my protection.

\* \* \* \*

In fact, writing a word is nothing; the true help I am giving is the one I give silently, present or not present, and that work is most effective even when people do not feel it or acknowledge it.

\* \* \* \*

Yes, my child, the Nature can change, completely change with the practice of Yoga—nothing is impossible for the Divine Grace—it can transform a being so totally that all that seemed



for it completely impossible becomes not only possible but done.  
The Grace is there working for that transformation.

\* \* \* \*

Even the most acute physical pain, if it is faced calmly and quietly, diminishes and becomes bearable—even in agony, we can rely on the Divine and the Divine changes our agony into delight.

\* \* \* \*

Do not shut your heart to the sweetness of love—That alone can wipe off all sorrows and replace them by a constant and peaceful felicity.

\* \* \* \*

Do not fear—it is fear that helps that thing (adverse forces) to come. Do not doubt—it is doubt that helps it to come. Do not expect it in any way—it is expectation that helps it to come. Concentrate only on me and on the certitude of the coming Victory—it is the most powerful arms to chase it for ever. Keep courage and faith—I am with you.

\* \* \* \*

Courage! hope! faith! at the end of the tunnel there is the Light, at the end of the ordeal there is the Victory.

\* \* \* \*

Human nature is such that when you concentrate on your body you fall ill, when you concentrate on your heart and feelings you become unhappy, when you concentrate on the mind you get bewildered.

\* \* \* \*

Behind the weakest weakness there is the supreme strength, the Lord's Force.

\* \* \* \*

With my name send the fear away. Fear is the worst thing. A child of mine must never fear.

\* \* \* \*

The difficulties and mishaps are tests and must be considered as a Grace from the Lord—and then they will become so and lead you quickly to your goal.

\* \* \* \*

Won't you let the Lord be stronger than the horoscope? For the supreme Lord there is no horoscope which is absolute. Have faith in the Lord's mercy and all can and will change.







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